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THE

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1850.

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THE

CHINESE REPOSITORY.

VOL. XIX.—JUNE, 1850.—No. 6.

ART. I. *Notices of the Sagalien river, and the island of Tarakai opposite its mouth.*

LIKE all the large rivers in the Chinese empire, the Sagalien is called by many names during its long course, and it is not easy to decide which of them should be adopted. The Russians call it the Amur after it passes out of their territories at Ft. Baklanova; the Chinese know it as the Heh-lung kiáng from that point till it joins the Songari, after which they call it the Kwantung to its mouth; and the Manchus name it the Sagalien úla, which we adopt, chiefly because it flows through their territories. The word *Amur* or *Yamur* is derived from the Ghiliaks, a tribe found between the river and the Hingan Mts., in whose language it signifies the Great river, or Great water; *Heh-lung kiáng* means Black-Dragon river in Chinese, and *Sagalien úla* means Black river in Manchu, but why this term is applied at all does not appear.

This stream is among the great rivers of the world, and the sixth in point of size in Asia, the Yángtsz' kiáng, the Yellow, Oby, Lena, and Yenisei, alone excelling it in length. Its basin extends from the 199th to the 143d degrees of east longitude, and from the 42d to the 55th degrees of north latitude; its waters are drawn from an area of not less than 700,000 square miles, an extent of country nearly as large as Buenos Ayres, four times the size of France, seven times that of Prussia, and more than equal to all the states of the American Union south of the parallel of Lake Erie and east of the Mississippi river. This comparison of superficies is however the sole feature of resemblance, for in respect to population, productions, civilization, climate, and position, there is no similarity between them; and our know-

ledge on all these matters in the vast basin of the Sagalien is exceedingly meagre and doubtful. This whole region lies on the northeastern slope of the table land of Central Asia, and this river carries off most of the superfluous waters between the Desert of Cobi and the Pacific, north of the Ala-shán and Corea; while at the same time it affords the means of knowing more of its geographical features and the nature of its productions.

The headwaters of the Sagalien rise in the Burkan-kaldun or Kentei mountains, 肯特山, a spur of the Altai, which branching off southerly from the main chain, east of the R. Selenga, forms the watershed between the central and eastern parts of the Plateau on its northern side, and constitutes the boundary between the Tsetsen and T'úchétú khanates. The two streams which flow from the Kentei Mts. take their rise nearly in the same meridian (109° E.), about 120 miles from each other, the Onon 敖嫩河 being on the north side near the Russian frontier, and the Kerlon 喀魯倫河 on the south. This region is celebrated in Mongolian history as the place of the birth and early life of Genghis khan (see d'Ohsson's *Histoire des Mongols*, Vol. I. page 30). The Onon runs easterly for about 160 miles, and then northeast for nearly 320 miles, mostly in Russian territory, till it joins the Ingoda at Goroditch, in long. $115\frac{1}{2}^{\circ}$, 30 miles above the town of Nertchinsk.

In this part of its course, it receives the Kioursou 科勒蘇河, the Agountza, the Onon-borzia, the Ounda, the Aga, and many smaller streams, nearly all of which are north of the Chinese frontier. The Ingoda rises in the mountain range which incloses the basin of Lake Baikal on the east, and after running almost due north to the town of Tchitinsk, collecting the drainings on its eastern declivities, it turns eastward, receiving the contributions of the Tchita and Ouriougui rivers, in a course of about 400 miles, and joins the Onon. Their united waters take the name of the Shilka, and flow in a north-eastern direction for 250 miles to long. 121° E., and lat. $53^{\circ} 23'$ N., at Fort Baklanova. The Shilka is joined by the river Nertcha, at the town of Nertchinsk, and by the Tcherná at the town of Koularsk, about 175 miles further east. From this point to its junction with the Arguni it forms the boundary between the Chinese and Russian empires.

The other great source of the Sagalien, called the Kerlon, is larger than the Onon. It rises in about lat. $48\frac{1}{2}^{\circ}$ in a part of the Kentei Mts. lying east of the town of Kurun, called the Bayencharuk 巴彥果魯克山, along whose eastern sides it flows south and southeast

for about 100 miles, when it is turned northeast by a range called Tarkan Mts. 達爾罕山 and pursues a solitary course for 320 miles through the wilds of the Desert, losing its waters and name in Lake Húrún in lat. 49° N. and long. 116° E. It receives only a few tributaries near its head, and the only settlements along its banks are a few Mongolian hamlets; the road from Kurun eastward into Manchuria keeps along its valley.

Lake Húrún or Kúlún 呼倫池 occupies a depression about 210 miles in circuit in the Desert through which the Kerlon runs; it receives the waters of the river Ursun 鄂爾順 on its eastern shore, a large stream which flows west and northwesterly from the western acclivities of the Sialkoi or Inner Hingan Mts., taking its rise under the name of Kalka R. 喀爾喀 in a small lake in lat. 48° and long. 121°, and running about 140 miles into lake Pir or Puyur, a sheet of water nearly as large as Lake Húrún, lying about 65 miles south of it. The stream flowing from L. Húrún, is called the Arguin or Arguni 額爾古納, and forms the boundary between China and Russia for nearly 400 miles till joins the Shilka. Within this distance, it receives the waters of a score of rivers, of which the Kailar 喀勒爾, which runs in from the east just as it leaves the lake, the Keng, and the Tazimour, are the largest. There are many Russian settlements on the Arguni, one of which, Nertchinsk or Nipchú, is celebrated for the treaty signed there in 1688. The Chinese government maintains a few troops at Húrúnpir to oversee the frontier, but almost the whole of the Chinese territory drained by the rivers here mentioned is a howling wilderness, over which the Kalkas and other Mongols pasture their herds, or wild beasts roam; on the Russian side the country is lower, the temperature higher, and the population incomparably greater. All these streams, after leaving the mountains flow through a level country, but the fact that their sluggish waters are covered with ice nearly half the year, and on the same latitude as Warsaw, too, shows the inhospitable climate of these bleak wastes.

After the junction of the Shilka and Arguni rivers, the united stream takes its well known names, and rolls on to the Pacific a magnificent river, swelled as it approaches the ocean by the contributions of many affluents. At first the Sagalien runs nearly east, but after a course of about 100 miles in lat. 53°, it meets a long spur of the Outer Hingan Mts., and gradually turns southeast, forcing its way through the defiles of the Outer and Inner Hingan ranges in a succession of rapids till it reaches the plain east of the mountains at its most southern point

in lat. $47\frac{1}{2}^{\circ}$ N. Before it turns south, the river receives ten tributaries into its bosom from the left, some of them large streams; the Cholokchi 卓魯克齊河 is the first large one west of Ft. Baklanova; then succeed the Kerbechi 格爾必齊 about 140 miles long; the Or 鄂爾 and Aldekan 鄂爾多昆 each about a hundred miles; the Ursu 烏爾斯 about 200 miles, the Poronda 波羅穆克 of 200 miles, the Elgue 額爾格 of 300 miles, and the Pirtan 巴爾坦 of 280 miles in length. All these bring down their waters from the solitudes of the Yablonnoi Mts.; the only inhabited spot noted in this region being the post of Yaksa 雅克薩 on the main trunk between the Ursu and Poronda (see Chi. Rep., Vol. VIII., page 417). After passing long. $124\frac{1}{2}^{\circ}$, where it turns southerly, the Sagalien washes the base of the mountains for nearly 200 miles, receiving only one tributary of any size during the whole distance, viz. the river Humari 瑚瑪爾河, which rises in the Iliful Mts., 伊勒呼里山, and courses along the northern base of the Sialkoi Mts. in lat. 50° , till it joins the main stream in lat. $51\frac{1}{2}^{\circ}$ and long. 126° . The town or post of Oloussou-mutan 烏魯蘇木丹 is situated near the junction.

As the river turns the base of the mountains, one of its largest confluent, the Tchikiri 精奇里 comes in from the northeast, bringing the superfluous waters of a region fully thirty thousand square miles in extent, almost as unknown and more desolate than the centre of Africa. The numerous branches of the Tchikiri rise in the mountains on the frontier of Russia, and join each other one after another till their united waters flow into the Sagalien at Aihom 愛琿 in lat. 50° , an old military post now superseded by Sagalien hotun, or Hehlung kiáng ching, the chief town of the immense commandery of the same name. The names of the largest branches of the Tchikiri are the Silimpda 西林穆迪 and its confluent the Yanna 陽奇尼 and the Kintou 欽都, whose headwaters are as high as the parallel of 55° N. The nomads who find a precarious subsistence in these dreary wilds belong to the Tungusian race, and are known under various tribal names. The Humaris live about the river of that name and northward to the frontier; while the Ghiliaks roam eastward between the Tchikiri river and the spurs of the Hingan called Koshi 科色 and Yang 陽山; the Ducheri and Gogooti tribes are found further south near Aihom and easterly beyond the Songari. They all trade in peltry and fish at the Chinese posts, but acknowledge allegiance to no one.

Between Sagalien hotun and the junction of the Songari, a distance of about 230 miles, the valley is much compressed, and the river receives no confluent of any size except the Tcholanke 卓倫奇 on the north. The Songari joins it in lat. $47\frac{1}{2}^{\circ}$ and long. 142° , nearly doubling its volume of water. This great tributary is formed by the union of the Songari, the Nonni, and the Hourha, whose united valleys cover an area of upwards of 200,000 square miles. The Songari 松花河 (i. e. Fir-flower river) rises in the Chángpeh 長白山 on the frontier of Corea in lat. 42° , and flows northerly and westerly through the commandery of Kirin, receiving the contributions of scores of small streams as it winds its way along the edge of the deserts of Inner Mongolia, till after a course of about 250 miles it joins the Naun or Nonni 嫩河 at Pétune in lat. $45\frac{1}{2}^{\circ}$.

This last stream is the largest branch of the two, and somewhat resembles the Ohio. It rises not far from the Humari river in lat. $53\frac{1}{2}^{\circ}$, just south of the Sialkoi mountains, which here take a complete circuit, and inclose the basin of the Naun on three sides; the river flows nearly due south about 400 miles to its junction with the Songari, fertilizing and communicating with one of the best portions of Manchuria. Its branches are numerous, but none of them are large, except the Toro 陀喇 and Tchol 綽爾 near its junction. There are several settlements in this valley, of which Merguen and Tsi-tsihar, the capitals of the two commanderies of the same name, are the largest; the inhabitants are mostly Dairis or Dagooris, who live both by the chase and agriculture, and who have given the name of Daurian to the Yablounoi or Outer Hingan mountains, over which they roam for food.

After the junction of the Naun and Songari, the united stream, under the Chinese name of Kwantung 混同 (i. e. Mingled Union) flows northeasterly about 380 miles, receiving in this part of its course several tributaries, of which the Hurha 瑚爾哈河 is by far the largest. The town of Pétune 伯都納 is the dépôt of trade between this region and Peking; further east are the towns of Larin 拉林 Altchucu 阿勒楚喀 and Tchulgue or Hurun 呼蘭, all of them at the mouths of rivers of the same name, and Sán-sing 三姓 or Miao at the junction of the Hurha. This last named stream rises in the Long-White Mts. east of Kirin, and runs due north about 200 miles, passing through lake Puní 布尼 in its course, just as the Jordan flows through the Sea of Galilee, till it joins the Songari; the town of Ninguta in the commandery of that name is the largest settle-

ment. Very few of the stations on the Songari which figure on Arrowsmith's map are inserted in the large Chinese map of the Empire.

The Chinese consider the Kwantung the largest of the two at its junction with the Hehlung, and the united stream carries that name through to the ocean, a distance of about 520 miles in a N.N.E. direction. This part of the Sagalien is unknown to Europeans; it incloses many islands, and receives many confluent streams into its bosom, of which the Usuri 烏蘇里 is the largest. This river is separated from the Hurha by a spur of the Long-White Mts. called Harhar 喀爾喀 and Plakan 畢喇彥; its three headstreams all rise in the Sihata Mts. 錫赫特 not far from the ocean; one of them flows through lake Tapaccu or Hinkai 興凱湖, a sheet of water in lat. 44°, more than a hundred miles in circumference; the Mouren 穆林 and Noro 諾羅 are the largest affluents of the Usuri;—but of the productions, the soil, the inhabitants, and the climate of its valley and streams, we know nothing certain. After the junction of the Usuri, the Sagalien rolls on its vast volume of waters to the ocean, confined by the Sihata Mts. or Efitshin Alin on the east, and the Hingan or Daurian Mts. on the west, almost to its embouchure. The Henkou 興滾 and the Kerin 格楞 are the largest affluents on the northern banks; the post of Gidatka 集達特喝 is situated near the mouth of the Henkou, at the head of the estuary formed by the great body of water here poured into the ocean. The embouchure is about lat. 53° N. and long. 140½° E., upwards of 1330 miles from the headwaters of the Kerlon in a direct line, but fully 2300 if we include all the windings—making the Sagalien about the same size as the Nile.

Pallas examined the natural history of this river to some extent; the fish are specifically different, but bear great resemblance to those found in Europe; the most common kinds are two species of carp (*Cyprinus leptcephalus* and *labio*), barbels, the beluga or white sturgeon, and a kind of trout (*Salmo oxryrhynchus*.) Crawfish, smaller and smoother than the European, occur in the Shilka and Onon; the pike is yellow and spotted like the Indian species. Pearl oysters are found in the Onon; in some places the Chinese government protects their fishing; the common barnacle grows to a large size.

The entire basin of the Sagalien is divided by the Inner Hingan range west of the R. Naun into two parts, quite dissimilar in their character. The western part may be considered as a portion of the Desert of Gobi; the air is very dry about the Kerlon, Arguni and Onon, the greatest part of the soil is sandy and sterile, unfit for agri-

culture except in the bottoms; and rain and snow are far from abundant. The elevation has never been ascertained, but the fact that in the latitude of Paris ice is seen in the streams nearly half the year shows that it must be great. The country about the Ingoda is less severe, and when the Cossacks conquered the tribes dwelling here a century since, they found them cultivating the land to a great extent, perhaps more than it is at present, as their exactions obliged whole tribes to migrate into Chinese territory, and settle in and about the valley of the Naun.

The country east of the Inner Hingan has a less elevation, and though the ranges dividing the valleys of the Naun, Songari, Hurha, Usuri, and Sagalien, attain a great height, these rivers flow through arable tracts, and a higher temperature prevails. Forests of oak, hazel, linden and cherry, replace the fir and larch of the Humari, and crops of barley, rye, wheat, hemp and buckwheat furnish food for man, with meadows for cattle. The policy of the Chinese government in banishing criminals to these regions, and compelling them to cultivate land, has tended to improve the region and its nomadic inhabitants. Chinese civilization has hardly extended to the Pacific shore, and the tribes there are probably no better known to the geographers at Peking than they are to us.

The Ghiliaks constitute the largest tribe, and range over the whole region between the Sagalien and the Hingan, living by fishing and hunting. Cottrell says the Russians from Yakutsk occasionally meet them in hunting, but little is known of their origin or language. The Humari, Solons, Ducheri, and other tribes mentioned on maps, are we think branches of this greater one, called Fiatta or Fiyaks 費雅喀 by the Chinese. Their country was conquered by the Cossacks early in the seventeenth century, and a fort built at Yacsa or Albasyne, to overawe the tribes and collect the tribute or *yussak* of furs. The position of this post was favorable, the country sheltered by the Daurian Mts., the climate temperate, and soil fertile, but the Russians were obliged to retire beyond the Shilka.

The lands cultivated when the fort was occupied still produce grain. The Chinese now collect the peltry from these hunters at Sagalien hotun. The tribes upon the Usuri, and between it and the ocean, are collectively called *Yüpi Táh-tsz'* 魚皮達子 or Fish-skin Tartars by Du Halde, and subdivided into the Orochi, Bichi, Fiyaks, and Kiching; but too little is known of them to render these distinctions of the least value. They are all described by the Chinese as "tribes who pay tribute of martin furs."

Opposite to the mouth of the Sagalien lies the island of Tarakai; its shores have been visited by a few navigators, as La Peyrouse, Broughton and Krusenstern, but it is still nearly terra incognita. The island is included in Chinese maps as a portion of the empire, but Langsdorff says that the Japanese officials whom he saw on its southern coasts exercised entire authority over the fishermen living there; this part of the island he says is called Tchoka or Karafto, and Kita Yesso 北蝦夷 or Northern Yesso by the Japanese, who did not seem to know its size. It is named Sagalien on European maps, but without any just grounds; the appellation Tarakai is probably given to the shores opposite the mouth of the Sagalien by the Fiattas, and from them adopted by the Manchus, who have settled there. This island extends from lats. 49° to $54^{\circ} 20'$ N., about 600 miles, varying in width from 120 miles at Cape Patience to 25 miles north of the Bay of Aniwa; its area probably exceeds 30,000 square miles, making it about the same as Ireland, and one-fifth more than Ceylon. The sheet of water separating it from the mainland, called the Channel of Tartary, is 200 miles wide at its southern end, and runs up to a narrow strait about 40 miles wide below the mouth of the river. It is known that the water poured out by the Sagalien all flows northward, but the deposit of silt has not yet formed an isthmus along this narrow strait, and the natives cross in boats. The communication by land may probably be completed at $52^{\circ} 30'$ N., in course of time, and the passage by boats is even now greatly obstructed by sea-weed. The shores on the western side are low, but hills and mountains are seen inland. Plath has collected most of the notices of this island which we insert in the following extract from his *Geschichte des östlichen Asiens*, Vol. I., page 21.

"At the mouth of the Sagalien, and along the greater part of the east coast of Manchuria, there is a long island Tarakai, generally but improperly called Sagalien.¹ We mention it here, although only half of it is subject to China and the Manchus.² The captain of the Dutch vessel "Kastrikum" Marten de Vries, who visited the southern part of it in 1643,³ was the first to bring any knowledge of the island to Europe. The Jesuits in Peking⁴ also gathered some information from the surrounding people. But as their imper-

1. *Sagalien angga chada*, the "Black-mouth's rocks," is the Manchu name of some rocks at the mouth of the Amur, and very improperly this was turned to Sagalien, i. e. Black, to be the name of the island. (Klaproth, *Asia Polygl.* p. 301.) Other names of the island are Karafto with the Japanese, Tchoka with La Peyrouse, or Oku Jesso, Great or North Jesso.

2. The other half belongs to Japan; see Golownin, Vol. II, p. 151, and foll.

3. In *Witsen Nord en Oost Tartarye*, Part II, p. 50 and foll.

4. See Du Halde, T IV., p. 14, and foll.

fect information was completed by mere suppositions,¹ the shape of the island on the old charts was totally misdrawn. La Peyrouse and Broughton were the first to examine the southwest coast, and the former has furnished some interesting information on it. Krusenstern afterwards explored the whole east and northwest coast, so that only eighty or a hundred miles on the mouth of the Sagalien remained unexplored. Up to the present time there is no connection here with the mainland, and the former opinion of travelers, that Tarakai is a peninsula, is disproved.² The Japanese Mamia Rinsoo visited the straits in 1808, and laid it down, and a party commissioned by the emperor of Japan afterwards again in 1810 surveyed it, and fixed the situation positively. Since then, the name of the Straits of Mamia has been adopted.³ It is generally frozen up from December till March.

Tarakai is long and narrow. It begins at the north with two small promontories, Cape Maria (lat. $54^{\circ} 17' N.$, long. $217^{\circ} 42' W.$)⁴ and Cape Elizabeth (lat. $54^{\circ} 24' N.$, long. $217^{\circ} 13' W.$), runs down on the western side in almost a straight line, barring a few out-bays, whilst it extends its breadth on the east side down to Cape Patience (lat. $48^{\circ} 52' N.$, long. $215^{\circ} 13' W.$),⁵ in such a measure, that the breadth here is $2\frac{1}{2}$ degrees, to only half a degree on the north. After this, however, the land falls in, forms a large bay, the bay of Patience,⁶ and continues only on the west side in a small narrow line until it ends in a fork at Cape Crillon (lat. $45^{\circ} 54' N.$, long. $218^{\circ} 02' W.$)⁷ and Cape Aniwa (lat. $46^{\circ} 02' N.$, long. $216^{\circ} 29' W.$)⁸

The whole length therefore is 572 miles at its farthest extremity, the breadth varies from 25 to 175 miles.⁹ The interior is entirely unknown, only the coast has been visited in some places. La Peyrouse pushed on to $51^{\circ} 29' N.$; he found the coast as thickly wooded as that of Tartary. He landed at the Salmon river ($50^{\circ} 54'$); the vegetation here was more vigorous than elsewhere. Celery and cresses in abundance, plenty of pines and willows, not quite so frequent were oak, maple, birch and mellar trees.¹⁰ The Bay d'Estaing (lat. $48^{\circ} 59' N.$) and the Bay de Langle, where they landed before, offered the same aspect. Garlic and angelica were frequently seen growing on the borders of the woods. Everywhere on the coast abundance of fish, so that they killed with sticks twelve hundred salmons in one hour, and cod-fish as many as lasted the whole ship's company for eight days.

1. See Malte Brun's Précis, Vol. III. p. 458 and foll., and others.

2. La Peyrouse, Vol. III p. 54 and foll. & p. 83.—Broughton, p. 299.—Krusenstern, Vol. II. p. 245, &c. Doubts of Malte Brun, Vol. III, p. 461 &c., and others.

3. Siebold in the *Nouv. Journal Asiatique*, 1829, No. 18, page 303.

4. Krusenstern, pp. 297 and 298. The longitude is west of Greenwich.

5. Krusenstern, p. 177.

6. Krusenstern laid down the north point of the bay in lat. $49^{\circ} 19'$; page 127.

7. Krusenstern, p. 81. La Peyrouse, Vol. III. p. 83, gives lat. $45^{\circ} 57'$ north, and long. $140^{\circ} 34'$ east of Paris.

8. Krusenstern, page 112. La Peyrouse has lat. $46^{\circ} 3'$ north.

9. See the chart of Sagalien in Krusenstern's atlas, plate 73

10. La Peyrouse, Vol. III, page 50.

The same in the Bay de Langle, thousands of salmon; also herrings and other fish. All they saw of wild animals were skins of bears, martins, and sea-wolves.¹ Therefore fish and some roots form the only nourishment of the inhabitants. Down below at Cape Crillon, the whales begin to be found; there are many on the east coast, but none on the west coast.² Krusenstern found such a quantity in the Bay of Aniwa that the ship was entirely surrounded by them, and he could only with great caution reach the shore. In the Bay of Patience he saw perhaps a still greater quantity.³ We extract only a few observations from Krusenstern, who continued the explorations where La Peyrouse had discontinued them, as generally speaking the character of the country is the same all over. Sea-lions, seals and phoca were couching on the rocks, and the huge lumps of flesh turned their round heads out of the water, and began a terrific roaring.⁴ In the Bay of Aniwa, fish were so abundant that they took them out of the water by buckets, and hence the only nourishment again consists of fish. Oysters and crawfish abounded, the game has not yet been disturbed, no trace of cultivation of the ground or training of animals. On the east coast they saw thickly wooded hills, with fine luxuriant green and woody valleys. Whales and seals were playing round the ship. The summer begins very late, as has already been mentioned; on the 21st May they had deep snow, and the thermometer fell to the freezing point; a little more north (49° 19'), they met even icebergs on the 23th May.⁵ On their return from Kanatschatka (18th July), they saw a sandy inhabitable shore with stunted fir and pine trees, alternating with the loveliest valleys full of luxuriant green, and hills with fine impenetrable woods.⁶ Particularly on the northern extremity, the most charming scenery with grass and pine forests was met with. Reindeers grazed on the shore. The northwestern parts of Tarakai in general showed many advantages over the southwestern part. There is also some agriculture; the rivers are lined with the most impenetrable bushes and weeds, which again harbor vast quantities of fish. Fish are the only nourishment of the inhabitants, and dogs their only companions.

The condition of the aborigines of Tarakai seems to be even more degraded than that of the inhabitants on the continent, and their masters, the Manchus and Japanese, do little to elevate them. The notices of the island in the General Statistics of China are very meagre, and add nothing to the preceding; we insert all that relates to it.

“In the seas attached to Sinsing, east of the mouth of the Kwantung, is a large island extending for a thousand *li*. In it there is the Pokpih 博和畢 and fifteen other rivers, with the Toksuto 克圖 蘇圖 and three other mountains. The Fiattas dwell in the north,

1. La Peyrouse, pp. 31, 35. 2. La Peyrouse, Vol. III. pp. 87, conf. page 107.
 3. Krusenstern, p. 91, Langsdorf, Vol. I. p. 485 and foll.
 4. Langsdorf, Vol. I. p. 475.
 5. Krusenstern, p. 122, conf. page 130. Langsdorf, Vol. I. p. 483, &c., and 488. Golownin, Vol. II. p. 7. 6. Krusenstern, p. 195 and foll.

the Kuyiks in the centre, and the Orunchun in the south; they are ruled by the Colonial Office at Peking, and under the immediate government of the authorities at Pétune. The productions are rice, millet, cattle, sheep, martin skins, &c. The Orunchun and Solontafurs bring in a tribute of martin skins, but it is not required of others who do service. Each man is required to bring in one martin skin; out of the whole, 500 are selected of the best quality, and a thousand of the second sort, the remainder being assorted in three qualities."

La Peyrouse saw many skins and furs among the people on the coast. On the Chinese maps, three tribes are represented as occupying the island, the Fiatta in the north, the Kúyiks 庫葉 in the centre, and the Orunchun 鄂倫春 in the south. Many small rivers flow from the ridge of mountains in the centre, several peaks of which are named. Otongki 阿當吉 In the south, is probably Peak Bernizet of La Peyrouse; Yinkaching 音格繩 and Tatama 塔塔瑪 are portions of the same range as Peaks Mongoz and Martiniere of La Peyrouse, whose summits Krusenstern describes as lost among the clouds, and covered with snow in May. The river Neva named by him is probably the Tatama ho. In the northern part is Toksuto Mt. 圖克蘇圖山 part of which received the name of Peak Espenberg from Krusenstern. The country between these ranges is represented as level.

The bay at the mouth of the Sagalien is about fifty miles wide; and probably quite deep. It is a sort of cess-pool to the river, in which much of its sediment is deposited. The Chinese maps notice a range of eight islets on its southern side, and two larger ones called Churka 楚爾庫 and Yapokli 野布格里, while on the northern side are two others, Aisin 委辛 and Chollhat 楚魯哈達; all these, and the settlements on Tarakai, are under the jurisdiction of the officers at Gidatka situated on the river Sagalien. It is not improbable that some arrangement has been made between the Manchus and Japanese authorities in respect to the jurisdiction of the whole island, one which probably leaves nothing for the freedom of the aborigines.

These few particulars relating to the great artery of Manchuria, and the island opposite its mouth, only show how meagre is our information relating to them. The coast too, from Corea north to the Sagalien, has never been thoroughly explored, though few or no inhabitants were seen at the few spots where La Peyrouse landed. The whole of this coast, about two thousand miles long, the shores of Tarakai, and

the Sagalien up to Miao where the Songari joins it, offers a most inviting field of exploration to the navigator, the geographer and the naturalist, fully equal to any not yet investigated. We hope it will not long remain unvisited by some of the national ships of Great Britain or the United States in these waters. With a small steamer and a tender, the entire circuit could be made in a few months; the latter vessel remaining on the coast to investigate, while the steamer took her way up the unknown waters of the Sagalien, examining its capabilities and productions, and learning what manner of people dwell on its banks. We do not read of any rapids or falls which would prevent a steamer proceeding up as far as Pétune, but this and all other particulars can only be learned by exploration.

For further notices, see Krusenstern's *Voyage round the World and Recueil des Mémoires*; Langsdorff's *Voyages*; Broughton's *Voyage*; La Peyrouse; Ritter's *Erkhunde*; Plath's *Geschichte*; Penny *Cyclopædia*, Art. *Tarakai*; Malte Brun's *Geography*; Müller's *Memoir on the Amur*.

ART. II. *Medical Missions. 1. General Report of the Hospital at Kam-h-fau in Canton, from April 1848 to Nov. 1849.* By B. HOESON, M. B. Pp. 57.

2. *Report of the Committee of the Chinese Hospital, Shànghái, from January 1st to December 31st, 1849.* Pp. 18.

AT all the missionary hospitals now opened in China, religious services form a regular part of the exercises, not only on the Sabbath but during the week; and no serious difficulty has been experienced in any of them in bringing the patients to conduct themselves orderly during their attendance on these services; much less have any persons declined to receive assistance from the physician because they were required to conform to this regulation of the hospital. It must be a matter of sincere thankfulness to every wellwisher of the Chinese that these hospitals have been made the medium of imparting so much religious truth, as well as relieving so great an amount of human distress; and the details given in the two Reports quoted above show that the medical and religious duties of the hospitals are conducted with great prudence and harmony.

Dr. Hobson commences his Report with a summary of his practice at Macao and Hongkong during the years 1840-1845, when he had charge of the hospital of the Medical Missionary Society in those places, in which period upwards of fifteen thousand patients passed

under his care. The Reports already published in the the Repository furnish detailed particulars of these efforts, up to the time when Dr. H. left for England in August, 1845. On his return in 1847, he renewed his efforts to open a hospital in Canton out of the precincts of the Factories, and resigned his charge of the hospital at Hongkong and connection with the Medical Missionary Society, "that he might endeavor in a quiet and unobtrusive manner, by friendly intercourse with the people and healing the sick, to obtain a permanent locality in the midst of the Chinese at Canton, and help to pioneer the way for other English missionaries to settle there." His success is thus stated:—

In April 1848, after considerable difficulty in meeting with a house, one was at last obtained in an eligible situation, and at a moderate rent (for Canton) of 35 dollars per month; in the district of Kam-li-fau, about a mile and a quarter northwest of the Foreign Factories; without the city walls (and not *within* them, as has been reported in the Medical Times), in the midst of a large and respectable family neighborhood; with a good water entrance in front, and a constant thoroughfare in the street at the back. As considerable repairs were necessary before it could be rendered habitable (for it had previously been used as a *pack-house*), only a part of the house was rented at first on trial, as a Dispensary, by which plan the fears of the people were not suddenly excited, and their goodwill was obtained. In June, the house was taken possession of, and no trouble arose out of it, except that at a subsequent period my landlord's son, a subaltern in the army, was beaten by his superior officer, for not promising to expel me. He refused to comply, asserting that he had only acted up to the letter of the Treaty, and that the people around were quite favorably disposed towards me. His superior officer gave him ten days to think upon the matter, and threatened further punishment on non-compliance. The poor man showed me the marks of the bamboo on his thighs, and he and his mother intreated me to send in a remonstrance to the British Consul, to prevent his receiving further indignity from this unprincipled officer. The Consul then acting thought it proper to refer the matter to H. E. Sü, the Governor, as a violation of the Treaty, and required that not only should my landlord's son be left alone, but that the officer in question should be punished. Sü in reply gave a very unsatisfactory excuse for the conduct of this military officer, whom he said he had examined. This interference had the effect of establishing me more securely; but as I expected, my landlord's son was punished for another alledged offense, and cashiered the army—another specimen, among thousands, of the injustice of the Chinese government.

Since this date, there has been no opposition experienced by Dr. Hobson from his neighbors, nor have we heard of any further trouble given to the landlord. In order to show the manner of conducting this hospital, we make a few extracts from the Religious and Medical details, selecting such as best illustrate the characters of the patients.

On the 1st of April, 1848, a Dispensary was opened for the first time in the western suburbs of Canton, and was visited every alternate day for two months; the first day there were but four patients: the second, upwards of twenty; and after that never less than a hundred.

Finding the experiment to be successful of commencing with a dispensary, I had the premises fitted up for a dwelling-house, chapel, and hospital, and on the 8th of June I removed into it with my family, in the open day, without

opposition or difficulty. On the first Sabbath following, the little native church was assembled, and the day was sanctified by prayer and by the celebration of the Lord's Supper. There were four male and six female communicants; Liáng A-fáh conducted the service, and it was felt to be an interesting and solemn season.

Arrangements were now made to receive patients three times a week, viz., Mondays, Wednesdays, and Fridays. Tuesday was appointed to be the day for surgical operations. The average attendance of new and old cases on these three days, during the whole of June and July was 200 each time.

The second Sabbath was observed by the public preaching of God's word by our aged Evangelist, Liáng A-fáh; 230 persons of both sexes were present, the females sitting on reserved seats by themselves. There was much coming in and going out, talking and smiling at the strange sight of preaching, singing, and praying to an invisible Being, without priest, altar, or sacrifice. Many, however, were attentive and listened with approval.

The third Sabbath was rainy, and only fifty persons were present. On the fourth there were about two hundred, who were quiet, and listened with some degree of attention to the doctrines delivered. The fifth was also well attended. On the sixth Sabbath, July 16th, there was a very full congregation; there were about sixty women, of whom fully one half were of the more respectable class. Most of the women sat in a side room with Mrs. Hobson and child. Altogether, including those who only remained a short time, there were from two hundred and fifty to three hundred persons present. There was more noise than usual this day, caused by the chattering of the women, the crying of children, and playing of some boys at the door. Some were very quiet and attentive, but the greater part came evidently from curiosity alone to see the foreign lady and child, for several of the women who were not in the side room were raising their heads high to look over the blinds, or through the crevices to get a sight of them. To give a single illustration of the ignorance and indifference of the people to what appears to us so sacred and important:—on one occasion, a woman during the time of preaching on the Sabbath-day, held up her child to the reading-desk, and in a loud voice requested medical aid for her child at once, and could not be easily persuaded to sit quietly down and wait awhile, till the explanation of the sacred Book should be concluded. Her sudden intrusion and earnestness much amused the congregation. The child had nothing seriously the matter with it. Others would occasionally stand up and peep over our shoulders to observe what we were reading, look about with a staring gaze, smile, and then sit down. Others, if any tracts were on the table, would make a rush to seize them. On another occasion, some small-footed ladies walked in during service, and I rose up to beckon them to a seat as they passed by; in a moment they moved away from me under evident alarm, their trepidation and awkward motions occasioning a laugh.

On Monday, July 17th, at half past six, A. M., there were already several patients waiting for medical advice, and at half past nine when we began the day's duty by the Evangelist addressing the sick, there were then a hundred and twenty persons. Two hundred tracts were distributed, also a form of prayer (specially prepared for them) was given to each patient. The women and men were admitted alternately, fifteen or twenty at a time. The chief diseases prevailing were acute and chronic ophthalmia, and their sequelæ; rheumatic neuralgia; fever; dropsy, and various forms of scrofula. The inspection was completed after six hours. Whilst I was healing in the dispensary, the native preacher was exhorting and distributing books in the waiting-room. The total number of applicants, new and old cases, was 234:—160 women and 124 men.

July 18th.—This day an interesting old lady, a Roman Catholic, called to see Mrs. Hobson. Tea and fruit were presented, after which I had a long conversation with her on religious subjects. She was baptized at the age of sixteen. Her husband was not living; she expressed herself deeply grieved that during life he cared not for the true doctrine. She hoped, however, that the cleansing of fire in hell would render him fit for the service and enjoyment of heaven. She asked for an explanation of the difference between our religion

and the *Tien-chü Kidu*—the term used by the Roman Catholics for the Christian religion—which was given. She asked, did we read, or rather repeat the *King*—the Sacred Book? I explained the nature of private, social, and public worship. She asked, had we many converts?—I said, very few. Why?—Because the Chinese were very hardened and wicked, and because we did not baptize any without some good evidence that they were true Christians. She strongly confirmed the truth of the first point, deeply regretting that it should be so, and highly approved of the second. She asked about confession; she said she confessed once a year to a spiritual father, a foreigner from Macao, who dressed in Chinese costume—did we do so? I said we confessed daily not into the ear of man but unto God, the Searcher of hearts and the Pardoner of sin; the Scriptures taught us so. We then conversed on the Sacraments—our term for the Lord's Supper she did not understand: she had another term. I described the ordinance as we read it in Corinthians, and justified the use of wine. She took the cake once a year. She knew five native priests, who she said were all good men; she called them *shin fú*, spiritual fathers. They had no church or chapel in Canton, they had wished to build one, but the neighborhood would not suffer its erection; the one formerly in use had been pulled down by the authorities. She did not know how many Catholics there were in Canton. Her son was studying English to become an interpreter; he was not an idolater, but could not become a Christian, he said, and continue in business. The old lady can read her religious tracts a little, sometimes attends our services on the Sabbath-day, and is in many respects superior to the generality of her countrywomen.

Insanity.

Considering the phlegmatic temperament and temperate habits of the Chinese, it might be anticipated that this malady is not of frequent occurrence; and I think future inquiry will prove that insanity prevails to a much less extent in China than in Europe. It has been rarely mentioned in the lists of diseases treated by the medical missionaries, and on referring to the Golden Mirror of Medical Practice, a standard work in China, I find a very meagre description of the symptoms, cause, and treatment of this disease. Idiocy is properly distinguished from lunacy, and this latter is divided into two kinds *kwáng* and *tien*; the first (*mania*) belongs to the *yáng* principle, with an excess of fire or excitement; the second (*dementia*, incoherent madness) partakes of the *yin*, with fluidity in excess, a state of depression; there may be a transition of one into other.—Lunatic asylums are unknown in China.

Several young and grown up persons, idiotic from their birth, have been brought for treatment, some of them with remarkably formed heads, flattened on one side, smaller than natural, or conical; but during eight years of practice among the Chinese, I have had an opportunity of witnessing only two cases of insanity. They were both men about 40 years of age, one residing in the suburbs near the northern gate of this city, and the other on the river side. The former case exhibited the usual symptoms of incoherent madness. He was chained by one foot and hand to a large block of granite; and his wife and mother were in the greatest terror when I proposed he should be unloosed for a time, for the chains were evidently galling to his flesh. They said he would kill them, or set the house on fire; he had been mischievous when his hands were free, and was often furious if displeased. He was incessantly chattering to himself; his chief theme was money and the gods. It appeared that his mind had been much depressed by losses in trade, and the death of his children. When questioned by me mildly and firmly, he gave a rational reply, but immediately after relapsed into his usual state of incoherency. He seldom took food, and still more rarely slept. His mind seemed wholly absorbed with a succession of confused and imperfect ideas unconnectedly expressed. His head was hot, general circulation languid, and body emaciated. He was visited twice, and under treatment a month, but with no permanent benefit. Large doses of opium were borne at first with advantage.

The second was a mild case of Mania. He was occasionally furious, but had little to say. In reply to questions, he would sometimes answer rationally,

other times he would only move his head significantly at his irons. Purgatives and blisters had a very happy effect; after a few days he was quite restored to his usual health. By trade a cannon founder, and addicted to free living.

Poisoning by Opium.

Applications to rescue persons from suicide by opium have been very frequent. Unfortunately, however, they are often made too late. When I arrive with all speed at the house, by chair, by boat, or on foot, the patient is usually just dead, or in articulo mortis. An affecting case occurred last month. At 11 p. m., I was urgently requested to go to a street in the sixth ward, distant about one mile and a half. A sedan was provided, and I was carried there with great haste through the narrow streets, with torches leading the way; when we met with any impediment, the chair-bearers called out—"Make way! Very important business! Saving a man's life!"—on which the foot passengers moved away right and left. All the hurry, however, proved of no use. The young man had expired. His wife with tears and lamentations intreated me on her knees to save her husband's life, and she could scarcely believe that he was really dead, though the strongest ammonia put into the eye made no impression upon it. This young man had swallowed a large dose of the extract of opium to relieve himself from the misery of seeing his wife and son dying before him for want of food. He was by trade a silk weaver, and had latterly been quite unable to get any employment.

Record of Four Cases that were Recovered.

One was an old lady, the wife of one of the official linguists, who had swallowed in a fit of anger a quantity of opium to prove her innocence of a charge that she was the cause of her daughter-in-law's hanging herself the day before (to whom I had been called, of course too late to save life). The pump was promptly applied, which removed the opium from the stomach, and in a few hours the old lady was as well and blithe as ever.

The second case was that of a young woman who had swallowed a large dose of opium from jealousy. She was quite insensible when I reached the house. The use of the stomach pump was completely successful, and its effects much astonished the bystanders. Some said I was a second *Wá To* (an ancient physician now deified), and that I had the hand of a Budha.

The third case was a man about thirty-five, who in the absence of his brother had broken open his money-chest, and stolen out of it 200 dollars which belonged to another party, intending to replace it by the gains he expected to realize by gambling with it. He however lost the whole during one night, and in the morning, from vexation and chagrin, determined to destroy himself by opium. He dissolved half an ounce of the strong extract in a little hot tea, and secretly swallowed it. When I saw him, his face and lips were livid, pulse feeble, respiration low, pupils almost insensible to light, and it was scarcely possible to rouse him to sensation. The stomach was soon emptied of its contents, the pump being kept in operation till a colorless fluid was ejected, which with the injection of warm water with a few drops of ether in it, restored color to his face, and in a few minutes he could answer slightly when violently roused, and swallow a little tea. It was evident from his soon relapsing into the lethargic state that a considerable portion of the opium had been absorbed into the system; by careful watching for some hours, dashing water on his face, keeping him roused by dragging him about between two men, and other expedients, torpor at length disappeared.—This man was bent on self-destruction, and I heard some days after that he had drowned himself in the river.

I may here refer to a spectacle that I witnessed in Macao, the impression of which will not soon be erased from my memory. Before me, in a small room of a house of ill-fame, among the Chinese settlements, was a tall, well dressed man lying upon a bed quite dead; near his side lay a young woman in a partially insensible state, who, on our attempting to introduce the tube of the stomach pump, violently resisted, and with her hands firmly grasped the clothes of the deceased man, and all our efforts were unavailing to induce her to relax her hold, or to swallow the least portion of fluid containing emetic sulphate of zinc. Her eyes were red, face flushed, and pulse quick. She had vomited

most of the opium ; the rest had been absorbed into the blood, and produced this state of mania. After a time, the stimulating and narcotic effects of the drug passed off, and she was restored to her usual health. It appeared from her account, that early in the morning they had each dissolved 2 drams of extract of opium and drunk it off—finding they could no longer live together on earth, they resolved to die together, hoping to be reunited in the other world. The man left a wife and six children.

The fourth case was that of a young woman, whom my assistant Awing restored. He was called early, and succeeded in expelling the poison by the use of the stomach pump—a fact which it is very pleasing to record.

I apprehend we should find that suicide among the Chinese is very frequent. Feuds and jealousies in families, and distress and poverty among the working classes, are the chief causes. Women usually resort to hanging, and men to opium.

One case is mentioned of a patient afflicted with dysentery who hired a boat for himself, and moored it near the hospital; the treatment adopted was successful, and in order to show his gratitude for the aid received, he sent \$14 to be expended in assisting needy in-patients with rice and fuel. Such cases are very rare, and we think it would not be amiss for the superintending surgeons of the missionary hospitals to encourage those of their patients who are able to give, to do something in this way, in order to perpetuate and extend the benefits they have received. That the Reports already published exhibit few instances of substantial gratitude from the patients is not, we are willing to think, wholly owing to the indifference and selfishness of the Chinese, but somewhat to the general impression that no pay can be given, as well as that nothing is expected. Dr. Hobson closes his Report with an account of his assistants, one of whom, Chan Atsung, accompanied Dr. Parker to the United States, and was taken back into the hospital at Macao on his return; but such was the force of bad habits and bad company, that all the efforts to reclaim him were ineffectual, and he died miserably from the combined effects of opium smoking and poverty. Another, Chan Apún, after receiving a thorough medical and English education, left the hospital to act as interpreter in a mercantile house in Canton; while a third, San A-on, proved indolent and unfit, and returned home to Cochinchina. Such drawbacks and disappointments are to be expected, yet we think the results of medical education are such as to encourage to continued efforts on the part of the superintending surgeons.

The number of patients recorded in the hospital books at Kam-lí-fau during the whole period embraced in this Report is not given; the average number who attended on each reception day in the summer of 1848 was 250; in the winter it was about a hundred; and during the year 1849, it did not vary much from 150. The reasons for this falling off are thus given:—

1st. The notion of my healing powers was rated extravagantly high. Many came with the expectation of being cured at once, as if by some miraculous means, by a look, or a word. Or if they had no such thoughts, they entertained the opinion that I possessed profound knowledge of the pulse. For nothing was more common than for my patients, especially the women, to place before me their hand, first the right and then the left, for me to feel the pulse, and then ask me, Doctor, what is my complaint? When shall I be well? What is to be my diet? These were posing questions, and the reader can imagine the disappointed hopes of many, when honestly told that this disease was beyond my skill, that that malady required some months of persevering treatment, that I could make no rash promises of certain cure in so many days, &c. This disclosure, and the subsequent discovery of the incurability of many of their chronic diseases, cooled down high expectations, and gradually lessened the number of applicants for medical relief. I am now seldom teased with these questions, but a firmer confidence on the part of many is increasingly manifested.

2d. Many applied with some slight ailment to satisfy their curiosity, and to afford the man opportunity of passing a learned judgment on the foreign doctor's practice to their friends.

3d. The delay which many are subjected to, is often not compatible with their views or their time. Those that come first, are first attended to. They must all take their turn; no difference is made, all are placed on the same footing, and receive equal attention.

4th. Another cause is in the disinclination of some to hear what they call *kong-shú*, *kong-kú*, a discourse upon religious books and ancient customs; the erroneous idea generally prevails that we merely teach foreign doctrines which are unsuited for them as well as unnecessary, since they have the sublime doctrines of their own sages; the humbling truths of the Gospel are likewise distasteful to their self-righteousness.

In the year 1848, the female patients greatly out-numbered those of the other sex. This year it has been the reverse, the male having exceeded the female patients. Formerly there used to be noise, talking, and laughing during the religious exercises. This year there has been a pleasing change; the numbers have lessened, but the good order and quietness of those who attend are now habitual. The same remarks apply to the public service held every Sabbath morning. The congregations have diminished to 130, to 100, and sometimes to 80, and on wet days there are not over a dozen or two; but there is now, usually, as much order and stillness as in a country congregation in England.

We close these extracts with one from the concluding remarks of Dr. Hobson, and no additional observations of our own would increase the impression they are calculated to make, or strengthen the conviction that efforts like these deserve the encouragement of every friend of China and humanity.

On looking back upon the past sixteen months, there appears much to be grateful for. A missionary living with his family among a heathen population, and surrounded by so many that are viciously disposed,—the preservation experienced of life and property, and the freedom likewise from all molestation and harm—are surely to be attributed to the gracious protection of God. Thousands of the poor and wretched have been healed of their sicknesses; many have received sight and hearing; pain has been assuaged; fears of a life of misery have been removed, and much suffering has been prevented by a timely operation. The institution has proved a benevolent one, and is in some measure appreciated, we hope, by the multitudes who have received the gratuitous aid that it affords. To the afflicted poor (and for them it is chiefly designed) it has been, and it is hoped will be, an unspeakable blessing. Many faithful discourses have been preached; frequent religious conversations have been held, and thousands of copies of Christian tracts have been put into circulation.

But we yet wait to see any great results follow these endeavors. Two only out of the long list of patients have publicly confessed Christ to be their Lord and Savior. These, with a few hopeful inquirers after truth, may appear to be a very small and inadequate return for the amount of religious instruction imparted; for, in addition to the regular attendance and cheerful assistance rendered by Liang A-fah, the sick are now, and have been for some months past, favored with the faithful and impressive preaching of the Rev. W. Gillespie, who is well able to command their attention and excite an interest in the truths

delivered. Still, though we wait for the early and the latter rain to fructify this barren soil, it yet is cheering to hear the glad tidings of salvation intelligibly and earnestly made known from week to week, and to believe that in fulfilling the command of our Lord to heal the sick, and say to them that the kingdom of God is come nigh unto them,—the labor bestowed shall not, ultimately, be in vain. May the Lord crown these humble and imperfect efforts of his servants with greater success, to the glory of his name, and the welfare of the idolatrous and benighted people around us.

Dr. Lockhart's Report extends over a shorter period of time than the preceding, and as it is not very long, we insert the whole of it, feeling assured that it will repay perusal. A notice of this Hospital was given in the last volume, page 506, and we refer our readers to that article for a general view of its operations. We observe, by a reference to the Treasurer's account in the Report, that almost all the expenses of the Institution have been defrayed by the residents at Shánghái.

The work of the hospital has been carried on during the last twelve months as in former years, with the exception of a short time in the autumn, when indisposition prevented regular attendance on the patients, though the hospital was not, at any time, wholly closed. In the last Report mention was made of the fact, that much sickness was the result of wet summers in this locality, and this has been especially the case in the past year: during the whole of the spring and summer months, much rain fell, more than has fallen at these seasons for many years: the consequence was that the ground was kept constantly wet, the cotton planted in the vicinity, and throughout a large district of country around, indeed almost everywhere to the south of the Yáng-tsz' kiáng, was destroyed to a great extent, and rice grown in its stead, wherever it was practicable; but even this could not be done in many places, for large tracts of land in the interior were completely under water for several weeks, the rivers and canals not being able to carry off the surplus waters. This state of things had a very injurious effect on the health of the inhabitants, who suffered severely from sickness; bilious remittent fever and dysentery being the most prevalent forms of diseases; and from these diseases large numbers of the natives died. Many of the European residents suffered from the same diseases, and some deaths occurred among them in September and October; dry weather however set in early in the autumn, which materially tended to destroy the seeds of disease; and as the frost commenced, both Chinese and Europeans rapidly regained their health.

Notwithstanding the circumstance of the past autumn being so unhealthy, it is not sufficient to cause this place to be considered as on the whole insalubrious; for even in Europe, sickness prevails at times to a great extent; and during the past year, typhus fever and scarlet fever have committed fearful ravages in some places, far surpassing anything we have seen here; and while cholera has been carrying off immense numbers of people in other parts of the world, we have thus far been mercifully preserved from its ravages. It is quite true that ague, diarrhœa, and dysentery afflict the Chinese to a great extent, and debilitate them very much during certain seasons; still, considering the habits of the people, they appear to have as good health as could be expected under the circumstances in which they live. Their cities are always in a most filthy state, being undrained; and all those canals, into which the tide does not rise, are filled with putrid matter of every kind; these are seldom or never cleaned, and it is a subject of considerable surprise, that the inhabitants can live at all among so much filth in the canals, in the streets, and in their own houses. Several Europeans have had to leave Shánghái at various times on account of sickness, and return to their native land, finding that the climate did not agree with their constitutions; but it must be remembered that they are like exotics

in a foreign soil; all can not with impunity remain, and sometimes even those who appear to be the strongest, are the first to fail. It is now six years since the port was opened, and the mortality among the foreign residents has on the whole been below that which usually happens, especially in newly-occupied localities, where there are always many things that militate against the enjoyment of a good state of health.

For the purpose of further extending the benefits of the hospital, a dispensary has been opened at the London Missionary Society's chapel within the city of Shanghai, at the back of the Ching-hwáng miáu or City temple, commonly called the Tea-gardens: this is attended to twice a week, on Tuesdays and Fridays, and the attendance of patients has been satisfactory; many shopkeepers and others, who perhaps could not go so far as to the hospital outside the city, attend here: it is intended that this dispensary shall be continued, if possible, so as to try the experiment fully.

Among the cases worthy of comment, is one of amputation of the forearm, in consequence of severe laceration of the hand and wrist, by the bursting of a gun on board a junk, during an action with pirates. The operation was performed while the patient was under the influence of chloroform: the flaps united by the first intention, making a good stump, and the man very soon left the hospital.

In February last, a man about 27 years old was admitted, who ten days previously had been most barbarously beaten by order of the Chinese officers, to the extent of 100 blows with the smaller bamboo on the thigh and leg of the right side; mortification of the limb had made considerable progress, followed by extreme exhaustion, and he died during the night after his admission. He had been in perfect health up to the time of his punishment, and was a strong robust man of the working class, but the blows had been inflicted as severely as possible, with the edge of the flattened bamboo commonly used, and the parts struck had been so extremely mangled that gangrene at once supervened. There are two bamboos used on such occasions, a larger and a smaller one; they are made from a section or slice of a large bamboo, about three and a half inches wide and five feet long, which is then flattened by having all the joints smoothed down, and the whole instrument is made thick or thin as may be required. With the large bamboo, only 40 blows can be inflicted at one time, at least such is said to be the law; but if the officers wish to punish a prisoner very severely, though the punishment may be directed to be inflicted with the smaller instrument only, still the blows are given with considerable force, and even with the bamboo held edgewise; thus causing most agonizing pain, and inflicting much injury on all the parts that are so struck, namely, the calves of the legs and the backs of the thighs just above the knee, so that 100 such blows frequently cause death. Persons have frequently come to the hospital who have been beaten by the policemen, and in all cases a large slough of skin and flesh has had to be removed, so that the muscles are often exposed; this punishment appears to be frequently inflicted for very trivial offenses, the amount of the punishment depending less on the flagitiousness of the crime, than on the amount of the fee which the offender can pay, while suffering the bastinado. In front of the magistrate's office, prisoners are often seen, whose faces have been shockingly mangled by blows inflicted with a piece of hard leather, like the sole of a shoe; the lower jaw is occasionally broken, and even death caused by the excessive swelling of the neck, resulting from this punishment. Some weeks ago, several men were seen thus exposed after punishment; one of them had his face much injured, and his lips severely cut against his front teeth, which were broken by the blows, and the man had fallen down in a state of syncope.

To show the utter recklessness of Chinese patients regarding their health, the following case may be related. A man came to the hospital, very anxious to have a large tumor taken away, which was situated on the forehead, near the outer margin of the orbit, and being pendulous, was very troublesome to him, and prevented him using his right eye; he was told that it could be easily removed, but that he must stay a few days in the hospital; this he said he could not do, and went away; a few days afterwards he returned, say-

ing, that he had made arrangements with a friend to take his place on board the junk (he being a sailor), and that he could stay as long as necessary. The man was put under the influence of chloroform and the tumor removed; the following day considerable tumefaction of the side of the face came on; this subsided in some slight degree by the third day, when he again said he could not stay longer in the hospital, as the junk was going away; on his being remonstrated with for this deception, he said, that he had only promised to stay, that the operation might be performed, as that was all he wanted; he was told that he would not be restrained from going away if he insisted on it, but that if he must leave, he did so at serious risk to his health, and also to his eyesight, and that he must not suppose that because the operation was easily performed, that therefore he could go about as usual; after much conversation on the subject, he promised to stay, and he was left in the ward in bed; however a few hours afterwards it was found, that he had opened the window, and gone off, taking his bedding with him, and has not since been heard of; and even if he got well, without any untoward accident from inflammation, the wound of the operation, which was four inches long, must, from want of care, have healed very irregularly. This same heedlessness is very frequently manifested by patients with diseases of the eye; they repeatedly apply, being afflicted with severe catarrhal ophthalmia, extensive ulceration of the cornea, &c.; they are attended to, and told that unless they come regularly every day, they will lose one or both eyes. They will attend for a day or two; the disease may perhaps be a little relieved, and then they will not return for five or six days; when the disease having returned with increased violence, and the eye being permanently injured, they are asked, why they did not come every day? and the usual answer is, either that they had not leisure to do so, or it was inconvenient to come so frequently: on being told that their eyes are now seriously injured, and one or as sometimes happens, both, destroyed; they then say, they are sorry they did not do as they were told, but that they had not time to take care of their eyes. This was remarkably shown a short time ago, in the case of a respectable young man, who was in a good situation; he had severe catarrhal ophthalmia, and was told to come for medicine every day; he came for a few days and the virulence was checked; he was then absent for eight or ten days, and at this time the corneæ of both eyes had sloughed away, and the eyesight was completely destroyed; he said that he thought his eyes were better; and though he knew, for he had been told, the consequence of irregular attendance, he had business at some distance from Shanghai, and thought it necessary to attend to it, hoping to be able to return at once. In the meanwhile, the disease had returned with increased violence, and now he was completely blind, and bitterly lamented the effects of his folly and inattention.

In the list of patients, a great number of persons are reported who have sought relief from the habitual use of opium; more of this class of patients have been seen during the past year than at any former time, no doubt from the means used having been found useful; many of these applicants have not had resolution of purpose sufficient to carry them through the process of treatment, and have relapsed into the use of the drug, but on the other hand, a large proportion of them are believed to have persevered, and wholly broken off the habit which they had acquired. Among these was a young man, the son of an officer at Hangchau, and himself a candidate for office; he applied at the hospital, and said he wished to stay there till he got well; he had, according to his own account, been in the habit of using eight drams of the drug daily; his health was consequently very much injured by this excessive use of opium, he was wholly unable to fulfill the duties of his station, and thus all prospect of advancement was closed to him, while he remained in this state; he steadily prosecuted the plan prescribed for him, and in six weeks left Shanghai, much improved in health and able to live without using the drug at all; his chief fear on leaving was, lest he should be attacked with ague on his return to Hangchau, and then he did not know what he should do without the opium pipe; however medicine was given to him, and he was encouraged to resist the tendency to return to his former habit, which he promised to do. On his departure, he begged permission to place a tablet in the hospital, expressive of his gratitude for the benefit

he had received: he has since written, saying that he was well, and also sent some of his friends to be relieved as he was. It is the custom of Chinese physicians to prescribe the use of the opium pipe in cases of obstinate ague and rheumatism; and no doubt this means is useful in alleviating distress and pain for a time; but the patient, though relieved of those diseases, is left dependent on opium for the rest of his life; so that the cure is worse than the disease; and in many of the cases, the first incitement to the use of the drug arose from its being recommended as a palliative for the relief of pain or distress of some kind or other, and the habit once acquired, it has become almost impossible to discontinue it.

It may be interesting in this Report to mention the following circumstance. About three miles to the westward of the hospital, at the village called Tsing-yen-sz', there is, in front of a temple, a pit or well, about eight feet square, and ten or twelve feet deep, faced with blocks of limestone, and inclosed by a good substantial paling; there are about three feet of water in this well, and from the bottom bubbles up a large quantity of gas, so that the appearance is as if a large volume of water was being constantly thrown up: the people call it

海眼 Hái-yen, or Eye of the Sea, and say that the water neither increases nor diminishes, nor ever runs out: the fact is, the water that is in the well is merely drainage, and the gas rises through it; on descending by means of a ladder to the water and holding a light over the agitated surface, the bubbles explode with a light blue flame, which continues all the time light is applied. The gas may easily be collected by means of a bell-glass and bladder; the water has a slightly brackish taste, but small fish are noticed swimming about in it; the gas is no doubt carbureted hydrogen, and probably emanates from a layer of peat or coal at some distance below the surface. The villagers make no use of the water for any purpose, and appeared to be much surprised when the gas was ignited; they did not seem to be at all aware of its inflammable nature.

In concluding this Report, it may be remarked that while the object of efforts such as this, is to alleviate pain and relieve human suffering in various forms, still there is a further object; this is but a means to an end; that end is to show to this heathen people the blessings of the Gospel, and to declare unto them that there is a God who alone is worthy of their adoration; to show them that they are sinners in His sight, and that there is one only way by which they can gain pardon—through Christ who is mighty to save. May the Lord bless all efforts that are made to advance his own glory, and enable us year after year to do more for him, and to be an example before this heathen people of righteousness and truth, that indeed we may be Christians, not only in name but in all sincerity and seriousness.

Abstract of Observations by the thermometer, in the open air, in a shaded situation with a southern exposure; the maximum by day, and the minimum for the night, taken by a self-registering thermometer.

| 1849. | Maxim. by day. | Minim. by day. | Maxim. by night. | Minimum by night. | Average by day. | Average by night. |
|-----------|-------------------|-------------------|---------------------|----------------------|--------------------|----------------------|
| January | 60 | 30 | 45 | 17 | 46 | 33 |
| February | 63 | 40 | 43 | 30 | 49 | 41 |
| March | 72 | 40 | 56 | 31 | 54 | 42 |
| April | 75 | 45 | 64 | 33 | 61 | 49 |
| May | 87 | 60 | 68 | 47 | 72 | 58 |
| June | 84 | 69 | 75 | 60 | 75 | 66 |
| July | 95 | 73 | 79 | 64 | 84 | 73 |
| August | 96 | 77 | 80 | 70 | 88 | 76 |
| September | 89 | 70 | 77 | 60 | 79 | 71 |
| October | 80 | 57 | 66 | 37 | 73 | 56 |
| November | 73 | 46 | 55 | 31 | 60 | 45 |
| December | 72 | 42 | 54 | 25 | 51 | 37 |

LIST OF PATIENTS,

FROM JANUARY 1st, TO DECEMBER 31st, 1849.

The bulk of the above cases are out-patients, some of the more serious cases only remaining as in-patients.

| | | | |
|--|-----|---------------------------------------|-----|
| Intermittent fever..... | 636 | Caries of lower jaw..... | 2 |
| Cough..... | 573 | Destruction of eye from fall on a cup | 1 |
| Asthma..... | 236 | Gun shot wound through the liver | |
| Hæmoptysis..... | 92 | (fatal)..... | 1 |
| Phthisis..... | 39 | Do. hip joint (fatal)..... | 1 |
| Dyspepsia..... | 987 | Do. abdomen, hip and thigh..... | 1 |
| Dysentery..... | 279 | Do. hand and wrist (amputation) | 1 |
| Hæmatemesis..... | 60 | Do. various parts of body..... | 6 |
| Hæmaturia..... | 6 | Large slough of thighs, after the | |
| Jaundice..... | 55 | bastinado..... | 3 |
| Anasarca..... | 91 | Large slough of scrotum, and pro- | |
| Ascites..... | 30 | trusion of testicle..... | 3 |
| Rheumatism..... | 620 | Do. of nates in children..... | 2 |
| Rheumatic enlargement of joints... | 24 | Excessive epistaxis..... | 2 |
| Scrofulous do. do. ... | 7 | Polypus nasi..... | 4 |
| Paralysis..... | 15 | Popliteal aneurism..... | 1 |
| Epilepsy..... | 26 | Psora..... | 280 |
| Opium-smoking..... | 734 | Psoriasis..... | 200 |
| Suicide by opium..... | 1 | Porriço..... | 74 |
| Attempted suicide by opium..... | 2 | Do. decalvens..... | 22 |
| Surditas..... | 21 | Do. lupinosa..... | 16 |
| Erysipelas..... | 4 | Lepra..... | 180 |
| Abscesses..... | 130 | Elephantiasis..... | 16 |
| Do. in theca..... | 9 | Leprosy..... | 34 |
| Ulcers..... | 243 | Tumors of neck..... | 8 |
| Hernia..... | 53 | Carcinoma of breast..... | 2 |
| Hydrocele..... | 15 | Fungus hæmatodes on neck..... | 1 |
| Concussion of the brain..... | 2 | Fungus hæmatodes of eyeball..... | 1 |
| Wounds..... | 92 | Sarcoma testis..... | 7 |
| Stabs with knives..... | 4 | Catarrhal ophthalmia..... | 197 |
| Contusions..... | 169 | Chronic conjunctivitis..... | 224 |
| Accidental amputation of thumb... | 1 | Granular lids..... | 360 |
| Burns..... | 10 | Do. opacity..... | 279 |
| Fistula in ano..... | 14 | Do. pannus..... | 193 |
| Do. in perinæo..... | 1 | Do. leucoma..... | 104 |
| Excrescences around anus..... | 48 | Ulceration of cornea..... | 164 |
| Prolapsus ani..... | 25 | Conical cornea..... | 58 |
| Syphilis..... | 110 | Staphyloma..... | 34 |
| Soft nodes of bones..... | 6 | Amaurosis..... | 22 |
| Fractures of spine..... | 3 | Cataract..... | 18 |
| Do. ribs..... | 4 | Hypopion..... | 10 |
| Do. ribs and arch of lower jaw | 1 | Synechia..... | 20 |
| Do. of neck of femur..... | 1 | Irregularity of pupil..... | 44 |
| Do. of tibia and fibula..... | 4 | Closure of pupil..... | 8 |
| Do. do. compound..... | 3 | Hernia iridis..... | 6 |
| Do. humerus..... | 1 | Loss of both eyes..... | 46 |
| Do. radius and ulna..... | 9 | Do. one eye..... | 82 |
| Dislocation of shoulder..... | 2 | Contraction of tarsi..... | 64 |
| Do. irreducible..... | 2 | Fistula lachrymalis..... | 4 |
| Disease of hip joint..... | 4 | Trichiasis..... | 150 |
| Do. elbow joint..... | 1 | Entropium..... | 103 |
| Do. shoulder joint..... | 1 | Ectropium..... | 37 |
| Suppuration of knee joint after a fall | 1 | Lippitudo..... | 195 |
| Necrosis of part of tibia..... | 1 | Pterygium..... | 176 |
| Destruction of lower jaw..... | 1 | Malignant ulceration of eyelids ... | 1 |
| Do. bony palate and nose..... | 3 | Vaccination..... | 40 |

Total number of individual cases 9,020

ART. III. *Mythological account of some Chinese deities, chiefly those connected with the elements.* Translated from the Siú Shin Kí.

The Wú Lui Shin 五雷神 or Five Thunder Spirit.

The Temple of the Thunder Spirit is situated eight *lí* southwest of Luichau fú. Formerly, the villagers were accustomed to make a thunder drum and a thunder chariot out of heinpen cloth, and place them in the temple; and when they held festivals, and spread out fish and pork, loud reverberations like thunder would be heard. In the Old Records it is said, at the beginning of the reign of Táikieu of the Chin dynasty (A.D. 578), a woman named Chin, a native of this region, discovered an egg when on the hills, a cubit or so in circumference, which she took home with her. One day, it suddenly burst open with a loud noise, and a boy came out, on whose hand were written the characters Luichau 雷州 i. e. "Thunder region." She brought him up, and called him Wan-yuh 文玉, but the country people usually called him *Lui Chung*, or Thunder Boy. He also became the chief officer of his own district.

After his death he gave responses, and the people reared a temple and sacrificed to him. Whenever it was cloudy, rain, flashes of lightning, and the noise of thunder, issued from the temple. The monarchs of the Sung and Yuen dynasties repeatedly conferred upon him the title of prince, and called the temple *Hien-chin* 顯震 or Thunder Manifestation. During the reign of Tehyú of the Sung dynasty (A. D. 1277), it was changed to *Wei-hwá* 威化 or Awful Changes. According to the Supplement to National History, there is thunder in Luichau during spring and summer; but during autumn, it enters the earth, in the form of a swine, and men catch and eat it. Moreover in Yácháu fú in Sz'chuen, on *Yá-uh Shán*, or Tiled-house Hill, there is the *Lui-tung*, or Thunder Cavern; into which if tiles or stones be thrown, a noise like thunder reëchoes.

The *Lui Kung* or Thunderer is usually represented by the Chinese as a human monster with a horned or peaked head, having a cock's bill, and hands and feet like a bird's; he has hold of a cord to which balls are attached, and is drawn in the act of striking with a bolt. There are temples erected to him in most of the large towns in the south of China, the number of persons destroyed by lightning being so great as to lead the people to worship at them frequently.

The Tien-mú Shin 電母神 or Lightning Mother Spirit.

According to the legend, Tung-wáng-kung was playing at the

game of throwing rods with Yuhüü, when once, having happened to miss the mark, Heaven laughed at him, and light issued from his mouth on opening it,—the same which is now called flashes of lightning.

Fung-pch Shin 風伯神 or *Æolus*.

He is the same as *Fi-lien* 飛廉 i. e. the Wind Roc. Yingsháu says, *Fi-lien* is a divine bird, able to cause windy weather. His body is like a deer's, his head like that of a libation-cup, with horns; his tail is like a serpent's, and his body as large as a leopard's. He is the God of Wind.

Yü-sz' Shin 雨師神 or *Jupiter Pluvius*.

He is the same as *Shángyáng*, 商羊 the divine bird. He has but one leg, and is able to enlarge or contract as he pleases. He drinks as if he would swallow the sea. This is the Spirit who controls the rain.

Hái Shin 海神 or *Neptune*.

He is also called *Hái-joh* 海若. Tradition informs us that *Chí Hwángtí* of the *Tsin* dynasty made a stone bridge, desiring to span the sea in order to get a view of the sun. Neptune afforded his aid in driving the stones to their places; *Chí Hwángtí* begged to see him, and was told, "You must not draw a likeness of me." To this the emperor agreed, but at the interview, some clever ones among his attendants began to sketch his likeness. The Spirit angrily said, "Your Majesty has violated your engagement;" and immediately vanished. His temple is now in Wantang district in *Shántung*.

Cháu Shin 潮神 or the *Tide Spirit*, also called *Tsz'-sü* 子胥. Men have seen him in his plain chariot with white horses, as he goes forth upon the sea.

The Divine Prince for opening Roads.

He is the same as the *Fáng Siáng*, 方相 spoken of in the *Ritual of Chau*. Tradition informs us that the Yellow Emperor was accustomed to make tours through all parts of his realm; his chief concubine *Lo-tsú* died while upon the journey, and he commanded his second concubine *Háuji* to watch and protect the corpse. She bought an image of a warrior to protect her in watching during the night; which was the beginning of this custom. He is vulgarly called *Hien-tau Shin* 險道神 the god of Dangerous Roads; the *T'sien-pch shin* 阡陌神 將軍 Divine General of Cross-roads, and the Divine Prince for opening Roads. This divine person was a

rood in height; his head was four feet broad; his beard was red, and about five feet long; his face was blue; he wore a curled-hair golden crown, and was clothed in a red war cloak and black leather boots. In his left hand he held a gem seal, and in his right grasped a square, ornamented halberd. When a bier is carried out he goes before it, and drives away whatever is unlucky and noxious, and all foul devils hide themselves from him. He is the Fortunate Spirit for conveyance of coffins, and has thus been handed down to succeeding ages.

The Two Generals, Spirits of Doors.

They are two warriors, Tsin Shuhpáu and Hú Kingteh of the Táng dynasty. According to the legend, the emperor T'áitsung was disturbed by the throwing of tiles and playing with bricks outside of his bedroom, and the hooting of demons and spirits. His women and palaces were all in like manner disquieted. His majesty was alarmed, and informed his ministers. Tsin Shuhpáu stepped forth, and addressing the emperor said, "Your servant has during his whole life killed men as he would split open a gourd, and piled up carcasses as he would heap up ants; why should he be afraid of ghosts? Let your servant, in company with Hú Kingteh, arm ourselves, and keep watch standing before the door." T'áitsung granted his request, and truly, during the night he experienced no alarm, at which he was much pleased, but remarked, "These two men watching all night, had no sleep." He therefore commanded a painter to draw two pictures of men clad in full armor, holding in their hands a gemmed battle-ax, and having a whip, chain, bow, and arrows girt on their loins, with their hair standing on end according to their usual costume. These were suspended on the right and left doors of the palace, and the noxious monsters were abated. Subsequent ages imitated this precedent, and have ever since made Tsin and Hú the guardians of doorways.

Tsing-i Shin 青衣神 or the *Azure-robed Spirit*.

The Azure-robed spirit, is the same as Tsántsung, i. e. Silkworm Bush, who, according to the legend, was originally the earl of Shuh (or Sz'chuen), and afterwards became King of Shuh. It was his custom to clothe himself in blue garments, and travel about the country to teach his people the art of raising silkworms. The country people, moved with gratitude for his benefits, erected a temple and worshipped him. These temples were erected everywhere in the western parts, and no one implored his aid in vain; all people called him the Azure-robed Spirit. The district of Tsingshin, in Mei chau in Sz'chuen, is said to have derived its name from him.

Ling-kwán Má Yuenshowi 靈官馬元帥
or General Má, the Oracular Officer

On examining the history of this old General from first to last, we find that he has thrice manifested his miraculous power. He was originally no other than Chí-miáu-kih-tsiáng (a Buddhist incarnation), who assumed this human body, but Budha, because he destroyed Beelzebub of the Fierce Fire, felt his compassion for him injured, and cast him down into the world. He accordingly, in five balls of fiery light put himself into the womb of Madam Má née Kin; when he was born he had three eyes, from which his title was Sín-yen Ling-kwáng 三眼靈光 the Brilliant Three-eyed. Three days after birth he was able to fight, and slew the Dragon King of the Eastern sea, in order to get rid of this pest of the waters; he then went further, and stole the golden spear of the Great L. er Tsz'-wí, and committed his soul to the daughter of the prince of fire devils to become her son. She wrote the word *ling* (spiritual) on his left hand, and *yáu* (bright) on his right, and changed his name to *Ling-yáu* 靈耀, and put him under the instruction of the Great-beneficent, Entirely-kind, Unusually-joyful Eminence of Heaven, who taught him the heavenly book, in which he learned everything pertaining to the winds and thunder, to dragons and serpents, to the subjugation of demons and quieting mankind. He then presented him a triangular gold tile, with which he could transform himself into any shape. He then received a commission from Yuh-hwáng Shángtí to rule the spirits of wind and fire, and order the goings and returnings of the wind-wheel and the fire-wheel; he also put at his service the five hundred fire crows belonging to the Holy Mother. He compelled the great King of the Black Dragon to be his auxiliary; and slew the Dragon of the Yángtsz' Kíáng, by which he made the people happy. In repeated difficulties and numerous dangers he showed himself most faithful. Shángtí conferred upon him a signet in his left hand and a sword in his right, with which to rule the southern heavens; in this he was most expansive. He also honored him with the coral-flower banquet, and the Prince royal Golden Dragon acted as cupbearer, in which he showed him great regard. But most surprising, the prince was proud and insolent, which so angered the General that he burned up the passes of the southern heavens, and routed the whole company of celestial generals; then descending to the Dragon Palace [of his father] he gave battle there. Lítan and Sz'-kwáng, with the two genii Ho and Hoh (the Castor and Pollux of the Chinese), then called the prince-royal, and quieted his anger, so that the affair was ended.

Again, he transformed himself, and entered the womb, and five brothers and two sisters were all at once produced from the body of the Demon Mother. He also, on account of his mother, went down into the abyss of earth, thence into the depths of the Sea, and walked into the land of the genii; after that he passed through hell, and the cave of devils; then he fought with Nochá, and stole the fairy peach. He also made an enemy of T'sí-tien-tá-shing (or the Monkey King), but Buddha effected a reconciliation. In all these things he showed his filial duty. Afterwards he returned to the left side of the shrine of Kwán-yin, in which he showed his intelligence.

Yuh-hwáng Shángtí considering these merits and virtue to be equal to heaven and earth, sent the General to form part of the court of Hiuentien Shángtí. He showed his love by making him the controller of the west, to answer all supplications of the people for wives, wealth, children and emoluments. To a hundred acts of worship, he gives a hundred answers. Whenever a person is in great straits, or is cruelly oppressed, all his prayers come to Yuenshwui's department, and forthwith are presented at the gate of heaven. His power is like the thunder and his flight like the wind.

Note. The common name of this deity is Hwá-kwáng 華光 or Glorious Light, under which appellation he is frequently worshiped in this part of China, and regarded as the God of Fire. During the autumnal Buddhist ceremonies called *T'í tsiáu*, he is implored for protection against fires during the winter. The following occurrence shows the regard paid to him. One of the English officers brought an image of *Hwá-kwáng* from Chinkiang fú in 1843, which he presented as a curiosity to a lady in Macao. It remained in her house several months, and on the breaking up of the establishment, previous to a return to India, it was exposed for sale at auction with the furniture. A large crowd collected, and the attention of the Chinese was attracted to this image, which they examined carefully to see if it had the genuine marks of its ordination upon it; for no image is supposed to be properly an object of worship, until the spirit has been inaugurated into it by the prescribed ceremonies. Having satisfied themselves, the idol was purchased for thirty dollars by two or three zealous persons, and carried off in triumph to a shop, and respectfully installed in a room cleared for the purpose. A public meeting was shortly after called, and resolutions passed to improve the propitious opportunity to obtain and preserve the protecting power of so potent a deity, by erecting a pavilion, where he would have a respectable lodgment, and receive due worship. A subscription was thereupon started, some of its advocates putting down fifty, and others thirty dollars, until about \$1200 were raised, with which a small lot was purchased on the island west of Macao, and a pavilion or temple erected, where *Hwá-kwáng* was enshrined with pompous parade amid theatrical exhibitions, and a man hired to keep him and his domicile in good order.

Sz' ming Tsáu Shin 司命竈神 *God of the Furnace who gives orders.*

According to the Miscellanies of the Western Region, the surname of the God of the Furnace is Cháng, his name is Shen, and his style is Tsz'-kwoh. His figure is, like that of a beautiful woman. His

lady was named Kingkí, and bore him six daughters, named Cháh,—they are the *luh kwei nü* 六癸女 or six virgins. They knew clearly the turpitude of the sins of men; and for a heinous sin they shortened the criminal's life two or three hundred days; while for a slighter offense they thwarted his prosperity during one or two hundred months. Therefore, Tsáu Shin, acting as the messenger between heaven and earth, became fully acquainted with this lower world. At early dawn on the morning of every sixtieth *kichau* day he goes out and ascends to heaven, and then descends to his abode; it is lucky to sacrifice to him on the *kan* 艮 day (i. e. those days which appertain to earth); he has eight spirits under him.

Whoever builds a fire-place in his house, should construct it so that the opening is towards the west; and the four sides should extend nine inches beyond the boiler; the bricks should be laid in fine mortar; when finished, let it not be punched with holes. This is the way to build a proper furnace. The God of the Furnace died on the *jin-tsz'* day, and a fire-place should not be touched on this day. On any day of the fifth month having a *shin* 辰 in it, sacrificing a hog's head to the fire-place will induce gain a thousand fold; but if a dog be used on this day, it will be very unlucky. If a hen's feather fall into the fire-place, extraordinary misfortunes will happen. If a dog's bone fall into the fire-place, the son who shall next be born will be mad; if a white hen be sacrificed on the *ki-tsz'* day of the first month, it will secure success in the rearing of the silkworms. On the *kichau* day of the fifth month, a sacrifice being offered to the Furnace will give a lucky result. To sacrifice to the furnace on the *ting-ki* day of the fourth month, will prognosticate good luck in all affairs.



ART. IV. *Topography of the province of Sz'chuen; its area, rivers, lakes, mountains, divisions, towns, productions, and inhabitants.*

THE province of Sz'chuen 四川 i. e. the Four Streams is so called from the four great tributaries of the Yángtsz' which water it; the central mountainous districts were known as the kingdom of Kin-chuen 金川 or Golden Streams, in the days of Kienlung, when they were possessed by the Miántsz'; in early times the region on the river Min was called Shuh 蜀, by which name the province is still

frequently referred to. Lying on the declivities of the lofty mountains and table land of Tibet, Sz'chuen affords a great range of climate, while in the variety of its productions, the facilities of trade afforded by its numerous rivers, and its extent, it ranks chief among the provinces. It is bounded on the north by Shensí, and Kánsuh: east by Húpeh and Húnán; south by Kweichaú and Yunnán; and west by Tibet and Koko-nor, from which it is separated by the Yángtsz' kíáng and high mountains. Its area is usually reckoned at 166,800 square miles, but its western frontier has been extended to the Great river, and now includes extensive districts occupied by aboriginal tribes. Its superficies exceed those of Kíángsí, Chehkiáng and Fuhkien united; but though the first in point of size, it is only the ninth in respect of population, and the twelfth on the revenue list. This province is one third larger than the United Kingdom, is almost double that of Prussia, nearly as large as Spain or Turkey, and does not differ much from Burmah, Beloochistan, or all the Eastern and Middle states of the American Union, excluding Maryland; the Black Sea also covers nearly the same area as Sz'chuen. Its extreme southern point reaches to lat. 26° N., far into Yunnán, and its northern to 34° N., about 600 miles apart; its eastern limit is in long. 110° 17' E., and its western frontier in 99° E., about 550 miles distant in a straight line.

The climate of Sz'chuen is rather colder than the eastern provinces, owing to its proximity to the mountains, but the level and sheltered plains are warmer than the sea-coasts. It is considered by the Chinese as one of the most salubrious portions of the empire.

The surface of the country in the west is exceedingly rough, where it is traversed by lofty mountain ranges, between which are narrow valleys, with almost always a rapid river running through them. These chains have received the general names of the Yun-ling 雲嶺 or Cloudy Mts., and Siueh-shán 雪山 or Snow Mts., from western geographers, the Chinese writers not applying single names to long ranges. In the north of the province, the Min shán 岷山 forms the watershed between the basins of the Yellow and Yángtsz' rivers; the Kántsung ling 甘松嶺 or Sweet-fir ridge, near Sungpwán, is a high peak in this spur of the Yun-ling. West of Kíáng river, not far from Páuning fú is the Kien-mun shán 劍門山, another eminence in the same range; and further east, adjoining the province of Húpeh, is the Wú shán 巫山 or Magic hill. In the extreme southwest, near Patang, is Ningsing shán 寧靜山, a lofty height not far from the

Yangtsz' kiáng. Near the junction of the Tátú and Min rivers is the Ngo-mei shán 娥眉山 or Fairy Eyebrow hill; north of it, about fifty miles, is Mung shán 蒙山; and north of Chingtú fú is Tsing-ching shan 青城山 or Green Citadel Mt. These are all the peaks noted in the native maps, but the whole province is very hilly, and some of the summits rise almost to the limit of perpetual snow.

The rivers of Sz'chuen are so numerous that we can only enumerate the largest ones, with their principal branches. The whole province lies in the basin of the Yangtsz' kiáng, which river forms a large part of its western and southern borders, and the others all flow into it from the north. This great stream is called the Plutsu 布壘楚河 after it enters the province in the northwest, until it passes into Yunnán, when it takes the name of the Kinshá kiáng 金沙江, which it retains till it receives the river Min; from thence eastward it is called Tá kiáng 大江 or the Great River. The first affluent of the Yangtsz' commencing in the west is the Wúliáng 無量河 or Measureless river, but why this name is given we know not; Li-táng, a town on the road from Tibet lies on its banks. The next is the Yálung kiáng 鴉礮江, a large stream, whose headwaters are drawn from the Bayenkara Mts. in Koko-nor, between the Yellow river and the Yangtsz'; it joins the main trunk after a rapid course of more than a thousand miles, through a region very thinly peopled near where it reënters the province; the Ngán-ning ho 安寧河 contributes its waters just above their confluence, but the Yalung receives few tributaries.

The R. Min 岷河 is the third large stream. It rises in the north of the province in two principal branches, the Tátú and Min, which together drain the centre of the province in a course of about 700 miles; the upper part of the former is called the Tá Kin-chuen 大金川, or Great Gold stream; it joins the Min at Kíating, and their united waters enter the Yangtsz' at Süchau fú. Proceeding eastward, the next river is the R. Loh 雜河, which carries off the superfluous waters of the districts between the Pei and Min rivers; it is about 300 miles long. The fifth large river is formed by the union of the Pei 涪 the Kíaling 嘉陵 and the Kú 渠, whose numerous branches afford access to most of the towns in the eastern parts of the province, some of the sources rising in Kánsuh over 800 miles from the junction with the Yangtsz' at Chungking fú. Besides these five principal streams in Sz'chuen, there are twenty other small tributaries of the Great river mentioned on the Chinese maps, but hardly one of them is over a hundred miles in length.

All the lakes found in Sz'chuen are small. One of the branches of the Wúling R. called the Toktsu R., flows out of a small lake near Patang, called the Shaluts 沙魯楚泊; and there is another sheet of water in the northwest of the province called Lake Kusha 古雜泊, from which a small stream runs into the Yalung River. This absence of lakes is somewhat remarkable, as the mountain regions of other lands are usually adorned with inland sheets of water.

If the increase of territorial divisions is any evidence of an increase of inhabitants, the population of Sz'chuen has greatly risen since the survey of 1710. It now contains twenty-six departments, comprising 125 districts—more than any other province except Chihlí. In Du Halde, only ten departments, divided into ninety-eight districts, are enumerated. Upwards of two hundred other places are inserted in the maps, ruled by native authorities under the Chinese superintendence, which are not included in the above. The names of these departments are here given.

I. *Chingtú fú* 成都府, or the Department of Chingtú, contains sixteen districts, viz., three chau and thirteen hien.

| | |
|-----------------|------------------------|
| 1 成都 Chingtú, | 9 漢州 Hán chau, |
| 2 華陽 Hwáyáng, | 10 簡州 Kien chau, |
| 3 雙流 Shwángliú, | 11 什防 Shihfáng, |
| 4 溫江 Wankiáng, | 12 彭縣 Páng hien, |
| 5 新津 Sintsin, | 13 崇寧 Tsungning, |
| 6 新繁 Sinfán, | 14 灌縣 Hwán hien, |
| 7 新都 Sintú, | 15 郫縣 Pí hien, |
| 8 金堂 Kintáng, | 16 崇慶州 Tsungking chau. |

II. *Páuning fú* 保寧府, or the Department of Páuning, contains nine districts, viz., two chau and seven hien.

| | |
|------------------|-----------------|
| 1 閬中 Liángchung, | 6 蒼溪 Tsángkí, |
| 2 南部 Nánpú, | 7 廣元 Kwángyuen, |
| 3 巴州 Pá chau, | 8 昭化 Cháuhwá, |
| 4 南江 Nánkiáng, | 9 劍州 Kien chau. |
| 5 通江 Tungkiáng, | |

III. *Kiating fú* 嘉定府, or the Department of Kiating, contains eight districts, viz., one ting and seven hien.

- | | | | |
|------|------------|-------|---------------|
| 1 樂山 | Lohshán, | 5 洪雅 | Hungyá, |
| 2 犍爲 | Kienwei, | 6 榮縣 | Yung hien. |
| 3 威遠 | Weiyuen, | 7 峨眉 | Ngomei, |
| 4 夾江 | Kiáhkiáng, | 8 峩邊廳 | Ngopien ting. |

IV. *Shunking fú* 順慶府, or the Department of Shunking, contains ten districts, viz., two chau and eight hien.

- | | | | |
|------|------------|--------|------------------|
| 1 南充 | Nánchung, | 6 儀隴 | Ílung. |
| 2 岳池 | Yohchí, | 7 渠縣 | Kü hien, |
| 3 鄰水 | Linshwui, | 8 大竹 | Táchuh, |
| 4 蓬州 | Pung chau, | 9 西充 | Síchung, |
| 5 營山 | Yingshán, | 10 廣安州 | Kwáng-ngán chau. |

V. *Süchau fú* 敘州府, or the Department of Süchau, contains thirteen districts, viz., two ting and eleven hien.

- | | | | |
|------|------------|--------|--------------|
| 1 宜賓 | Ípin, | 8 筠連 | Yunlien, |
| 2 珙縣 | Kung hien, | 9 南溪 | Nánkí, |
| 3 長寧 | Chángning, | 10 富順 | Fúshun, |
| 4 興文 | Hingwan, | 11 隆昌 | Lungcháng, |
| 5 屏山 | Pingshán, | 12 雷波廳 | Luipo ting, |
| 6 慶符 | Kingfú, | 13 馬邊廳 | Mápien ting. |
| 7 高縣 | Káu hien. | | |

VI. *Chungking fú* 重慶府, or the Department of Chungking, contains fourteen districts, viz., one ting, two chau, and eleven hien.

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|------|------------|--------|----------------|
| 1 巴縣 | Pá hien, | 8 涪州 | Pei chau, |
| 2 南川 | Nánchuen, | 9 璧山 | Pihshán, |
| 3 綦江 | Kikiáng, | 10 銅梁 | Tungliáng. |
| 4 江津 | Kiángtsin, | 11 大足 | Tátsuh, |
| 5 永川 | Yungchuen, | 12 合州 | Hoh chau. |
| 6 榮昌 | Yungcháng, | 13 定遠 | Tingyuen, |
| 7 長壽 | Chángshau, | 14 江比廳 | Kiángpeh ting. |

VII. *Kweichau fú* 夔州府, or the Department of Kweichau, contains six hien districts.

- | | |
|-----------------|----------------|
| 1 奉節 Fungtsieh, | 4 萬縣 Wán hien, |
| 2 巫山 Wúshán, | 5 大寧 Táning, |
| 3 雲陽 Yunyáng, | 6 開縣 Kái hien. |

VIII. *Suiting fú* 綏定府, or the Department of Suiting, contains three hien districts.

- | | |
|----------------|-----------------|
| 1 達縣 Táh hien, | 3 東鄉 Tunghiáng. |
| 2 新寧 Sinning, | |

IX. *Lungngán fú* 龍安府, or the Department of Lung-ngán, contains four hien districts.

- | | |
|---------------|-----------------|
| 1 平武 Pingwú, | 3 彰明 Chángming, |
| 2 江油 Kiángyú, | 4 石泉 Shihsiuen. |

X. *Tungchuen fú* 潼川府, or the Department of Tungchuen, contains eight hien districts.

- | | |
|----------------|------------------|
| 1 三臺 Sántái, | 5 安岳 Ngányoh, |
| 2 射洪 Tsiéhung, | 6 樂至 Lohchí, |
| 3 遂寧 Suining, | 7 鹽亭 Yenting, |
| 4 蓬溪 Pungkí, | 8 中江 Chungkiáng. |

XI. *Ningyuen fú* 寧遠府, or the Department of Ningyuen, contains five districts, viz., one ting one chau, and three hien.

- | | |
|--------------------|-------------------|
| 1 西昌 Sícháng, | 4 冤寧 Mianning, |
| 2 鹽源 Yenyuen, | 5 越嶲 Yuesui ting. |
| 3 會理州 Hwuilí chau, | |

XII. *Yáchau fú* 雅州府, or the Department of Yáchau, contains seven districts, viz., one ting, one chau, and five hien.

- | | |
|----------------|------------------------|
| 1 雅安 Yá-ngán, | 5 清溪 Tsingkí, |
| 2 蘆山 Lúshán, | 6 天全州 Tientsiuen chau, |
| 3 名山 Mingshán, | 7 打箭爐 Tátsienlú ting. |
| 4 榮經 Yungking, | |

XIII. *Süyung ting* 敘永廳 or the inferior Department of Süyung, contains the single district of

永寧縣 Yungning.

XIV. *Shihchú ting* 石柱廳 or the inferior Department of Shihchú.

XV. *Táiping ting* 太平廳 or the inferior Department of Táiping.

XVI. *Sungpwán ting* 松潘廳 or the inferior Department of Sungpwán.

XVII. *Tsáhkuk ting* 雜谷廳 or the inferior Department of Tsáhkuk.

XVIII. *Máukung ting* 懋功廳 or the inferior Department of Máukung.

XIX. *Tsz' chau* 資州, or the inferior Department of Tsz', contains four hien districts.

1 內江 Nuikiáng,

3 仁壽 Jinshau,

2 井研 Tsingyen,

4 資陽 Tsz'yáng.

XX. *Mien chau* 綿州, or the inferior Department of Mien, contains five hien districts.

1 羅江 Lokiáng,

4 梓潼 Tsz'tung,

2 德陽 Tehyáng,

5 安縣 Ngán hien.

3 綿竹 Mienchuh,

XXI. *Máu chau* 茂州, or the inferior Department of Máu, contains the single district of

汶川縣 Wanchuen.

XXII. *Yúyáng chau* 酉陽州, or the inferior Department of Yúyáng, contains three hien districts.

1 秀山 Siúshán,

3 彭水 Pángshwui.

2 黔江 Kienkiáng,

XXIII. *Chung chau* 忠州 or the inferior Department of Chung, contains three hien districts.

1 豐都 Fungtú,

3 墊江 Tienkiáng.

2 梁山 Liángshán,

XXIV. *Mei chau* 眉州, or the inferior Department of Mei, contains three hien districts.

- 1 青神 Tsingshín, 3 丹稜 Tánling.
2 彭山 Pángshán,

XXV. *Kung chau* 邛州, or the inferior Department of Kung, contains two hien districts.

- 1 大邑 Táyih, 2 蒲江 Púkiáng.

XXVI. *Lü chau* 瀘州, or the inferior Department of Lü, contains three hien districts.

- 1 納溪 Náhki, 3 江安 Kiánggán.
2 合江 Hohkiáng,

I. *The department of Ching-tú* lies in the valley of the Min, its chief town being in lat. 30° N., in one of the most fertile regions in China. The river here is divided by nature and art into numerous branches, between which are towns and villages almost without number. The capital lies on the eastern side of the valley, and though it is still one of the most important cities in the western provinces, it has lost much of its former renown. It has had many names, and was for many reigns the capital of the principality of Shuh, and for a short time the seat of imperial government under the Hín. During the wars of the Mánchu conquest, it was held by a patriot general, and was almost ruined before it was subdued. The plain around Chingtú is the largest one in the province, and according to the testimony of travelers presents one of the most charming landscapes in the kingdom when viewed from a lofty eminence. The population has increased greatly, so that the larger towns have been set off as independent jurisdictions. The mountains furnish many animals and birds for the hunters, and also herbs for the druggist; among other remarkable products are apes of great size, and "fowls with wool instead of feathers"—the latter being doubtless the silke ncock, specimens of which are found in Canton. These birds are even mentioned as wonders by Sir John Maundevile, who remarks, "In that contree ben white hennes withouten fetheres: but thei beren white wolle as scheep don here."

II. *The department of Páuning* lies in the north-eastern part of the province, north of Shunking fú, along the valley of the Kiáng; the chief town lies at the junction of the East R. with the main branch. Páuning fú is mountainous, especially on the north, along the borders of Shensí, where is a high range separating it from that province,

and forming the division between the basins of the Yellow and Yang-tsz' rivers. These mountains are the refuge of musk and other deer, and from their bowels are dug a variety of minerals, especially the 'yuh or nephrite, of which the Chinese make ornaments. Some of these mountains are almost inaccessible by reason of their steepness, and their defiles were the resort of brigands and outlaws during troubled times, and are more or less so to this day.

III. *The department of Kiating* lies along the R. Min, between Süchau fú and Chingtú fú, separated from the latter by three inferior departments, in one of the most fertile parts of Sz'chuen. Its chief town is a place of considerable importance, situated at the junction of the Tá-tú river (here called the R. Yang 陽江) and the Tsing-í kiáng 青衣江 or Green-Clothes river, with the Min, whose waters afford abundant supplies to irrigate the plains, and convey their harvests to remote regions. Musk deer are also found in the hills. But the greatest source of employment and profit is in the vast quantities of salt obtained from Artesian wells bored in the earth in the district of Kienwei, whose waters are evaporated to furnish the mineral. An account of these wells is furnished by M. Imbert, in *Annales de la Foi*, Vol. III. page 369, from which we make the extract:—

Some tens of thousands of these salt-pits occur in an area of about ten leagues in length and four or five in breadth. Every private man who possesses a little capital seeks a partner, and in company with him digs one or more pits at an expense of more than a thousand taels. The manner of digging them is not such as is usual among ourselves; for this people do everything on a small scale, and know not how to perform anything great, rather contriving to accomplish their ends with time and patience, and with less expense than we. They have not the art of piercing the rocks by mining, and all the pits are found in rock. The pits are ordinarily from five to eight hundred French feet in depth, and only five, or at most six, inches in diameter. If the soil on the surface be three or four feet deep, they fix in it a wooden tube, and place a stone on the top having an orifice of the same diameter, through which they work a rammer or head of steel of three or four hundred pounds weight. This head of steel is indented at the end, being made a little concave beneath, and rounded above. A strong and agile man mounts upon a scaffolding, and treads all the morning upon a sweep, which raises this rammer two feet high, and lets it fall with his feet. They pour water into the hole from time to time, to pulverize the bits of rock and better reduce them to a jelly. The rammer or head of steel is suspended from the sweep by a well-made rattan cord, small as the finger but strong as a catgut, to which they attach a triangular piece of wood; another man seats himself beside the cord. As the sweep is elevated he seizes the triangle, and turns the cord half round so that the rammer may fall in a contrary way. At mid-day, he mounts the scaffolding to relieve his comrade, and continues the work until evening; at night, two other men take their places. When three inches have been hollowed out, they draw out the rammer with all the matter that has accumulated about it, (for I have already mentioned it was hollow on the under side) by means of a great windlass which serves for winding up the cord.

In this way these small pits or shafts are made perpendicular, and smooth as glass. Sometimes they come to the bottom without meeting with rock, passing through layers of earth, coal, &c. The operation then becomes more difficult, and is sometimes fruitless; for as these substances do not present an equal resistance, it is found that the shafts lose their perpendicularity. But such cases are rare. Sometimes it happens that the thick iron ring to which the rammer is suspended is broken, and it then requires five or six months to succeed with other rammers in breaking the first, and reducing it to powder. When the rock is tolerably favorable for working, two feet are dug through in twenty-four hours, and at least three years are consumed in excavating a single pit.

For drawing out the water, a tube of bamboo twenty-four feet in length is passed down into the pit, at the bottom of which there is a valve. When it comes to the bottom of the pit, a strong man who is seated by the cord, gives it a jerk, each shake causes the valve to open and the water to ascend. When the bamboo is full, a great cylinder, fully fifty feet in circumference, upon which the cord is wound, is turned around by two, three or four buffaloes or oxen, and the tube of water is thus raised. This cord is also made of rattan. The poor animals are not able to endure this labor, and many of them die in consequence of it. If the Chinese could avail themselves of our steam-engines they would be at much less expense; but some thousands of laboring people would then be thrown out of employment. The water is very brackish. On being evaporated, it yields a fifth or more, sometimes a fourth, of its weight of salt. This salt is very pungent, and contains a large portion of nitre. People who do not smoke (men and women, rich and poor, all smoke), lose their teeth. There are here many blind and deaf persons, which circumstance I attribute to the use of this salt. Sometimes it affects the throat so as to produce ailments, in which case they make use of salt brought from Canton or Tungking made from sea-water.

The air which issues from these pits is very inflammable; if a torch be presented at the mouth of a pit when the tube happens to be nearly filled with water, it will send out a great flame from twenty to thirty feet in height, and illumine the boilery with a suddenness and explosion like that of thunder. This happens sometimes by the imprudence or the malice of a workman who wishes to commit suicide in company. From some of these pits they are not able to obtain salt, only fire comes from them; and they are called pits of fire. A small bamboo tube closes the mouth of the pit, and conducts the inflammable air wherever it is wished. They light it with a candle and it burns incessantly. The flame is bluish, three or four inches high, and an inch in diameter. Here this flame is too feeble to evaporate the salt.

For evaporating the water and getting the salt, they make use of a sort of large boiler of cast metal, which is five feet in diameter, and only four inches in depth. The Chinese have learned that by presenting a larger surface to the fire, the evaporation is more rapid, and that there is also a saving of coal. The basin is at the least an inch in thickness. There are several other caldrons of greater depth placed about it, containing water which boils at the same fire, and serves to replenish the great boiler. The whole process is completed in such a manner, that the salt, when the water is evaporated, entirely fills the vessel and assumes its form.—This block of salt, of two hundred pounds weight or more, is as hard as stone; it is broken up into three or four pieces in order to its being transported as an article of commerce. The fire is made so hot that the great boiler becomes absolutely red, and the water bubbles up in the centre nine or ten inches. When the fire is made from the pit gas, the water is thrown up still more, and the boilers are calcined in a very little time, although those which are exposed to this fire are at least three inches in thickness.

Such a large number of pits requires also a large supply of coal, and various sorts of it exist in the country. The beds vary from one to five inches in thickness. The subterranean descent which conducts to the interior of the mine is sometimes so rapid that the workmen convey themselves into it by means of ladders made of bamboo, and it occasionally happens that a workman in order that he may commit suicide without perishing alone, lets himself fall from the top of the ladder, by which means he kills a dozen or more of the unfortunate persons who follow him. The coal is found in large pieces. These mines contain generally a large amount of the inflammable air of which I have already spoken and lamps can not safely be lighted in them. The miners grope their way along in the dark, their path being imperfectly lighted with a mixture of punk-wood and resin which burns without flame and is not easily extinguished. In boring the small pits of salt, they find sometimes, at the depth of several hundreds of feet, beds of coal of considerable thickness, but they are afraid to open these great mines, because they are ignorant of the method of making use of powder for this purpose, and because also they fear that they shall meet with so much water, that their labor would be useless,

When the salt-pits have reached the depth of a thousand feet, a bituminous oil is usually met, which burns in water. Between four or five jars of it can be collected in a day, each weighing a hundred pounds. This oil is very offensive; it is used to illuminate the place where the pits are, and heat the caldrons of salt water. The magistrates frequently purchase some thousands of jars of it for calcining rocks under water which endanger the navigation of the rivers. When a boat is shipwrecked, they dip a flint-stone in this oil, then set it on fire, and throw it into the water. Then a diver, or quite as often a thief, goes down to seek for what is of most value in the boat, for this submarine lamp shines with perfect facility under water.

If I were better acquainted with natural science, I would give you an account of this inflammable and subterraneous gas; I can not think that it proceeds from a subterranean volcano, for it must be kindled itself; and when once lighted, the flame can not be put out except by means of a ball of clay laid on the mouth of the tube, or by a violent and sudden gust of wind. Mountebanks fill bladders with this gas, and carry them to other places, where they pierce a hole in one with a needle, and light them with a candle to amuse the simple people. I think that this air is a gas or bituminous exhalation, for the flame is very offensive, and gives off a black and thick smoke. The Chinese, Christians as well as pagans, believe it to be the fire of hell, and have a great horror of it; and in fact, it is much more intense than ordinary fire. These coal mines and salt-pits furnish labor to an immense number of people. There are some wealthy individuals who own as many as a hundred pits; but such colossal fortunes are soon dissipated. The father accumulates an estate, and the children speedily squander it in gaming or debauchery. What better can we expect of heathens?

The people at Canton have learned from the English the art of employing salts in their glass-manufacture, but the glass is inferior, and delicate as a musical glass. These salts are also used for dyeing. The Chinese of Sz'chuen have only one good color, viz. blue, in which men and women all clothe themselves; they have no colored or flowered stuffs. The indigo of the province is very good: cloth is dipped only once, and then put into a solution of salt, and the tint is set so well that our garments may be washed again and again, and the color is not washed out, or only very slightly. The salt is used also in the manufacture of porcelain, but none of this is made in this province, it being imported from Kiángsi. The salt is obtained by cutting up small trees and bushes, and burning them green as they are, for dry wood produces a much less quantity of salt. The ashes are then leached, and the water collected and evaporated.

(To be continued.)

ART. V. *Remarks on showers of sand in the Chinese Plain.* By D. J. MACGOWAN, M. D.

THE phenomenon of falling sand is occasionally observed through a great extent, if not the entire portion, of the vast Plain of China. It is of such frequent occurrence that the Chinese regard it with no more surprise than they do the flitting meteor. Probably no year passes without several of these showers, though frequently so minute as to escape general observation. Perhaps as often as once in three years they are very heavy, but it is seldom that sand falls in such a large quantity as during the last shower. The phenomenon was witnessed three times during the present year, within a period of five weeks; the last and greatest commenced on the 26th of March, and continued four days without intermission, varying however in intensity. The wind blew from the north, northeast, and northwest, frequently shifting between these points, and varying in strength from a perfect calm to a brisk breeze. The altitude of the barometer was from 29.40, to 30.00 (rather lower than before and after the shower). The thermometer ranged from 36° to 81° F. No rain had fallen for six weeks, and the hygrometric state of the atmosphere was very high. Neither cloud, fog, nor mist obscured the heavens, yet the sun and moon were scarcely visible, the orb of day appeared as if viewed through a smoked glass, the whole sky presenting a uniform rusty hue. At times this sameness was disturbed, exhibiting between the spectator and the sun the appearance of a water-spout, owing to the gyratory motions of the impalpable mineral. The sand penetrated the most secluded apartments; furniture wiped in the morning would be so covered with it in the afternoon, that one could write on it legibly. In the streets it was annoying, entering the eyes, nostrils and mouth, and grating under the teeth. My ophthalmic patients generally suffered a relapse, and an unusual number of new cases soon after presented. Were such heavy sand storms of frequent occurrence, diseases of the visual organs would prevail to a destructive extent. The effect was the same when observed from the Ningpo Tower, and from the summit of the low mountains in the neighborhood of the city.

The specimens I gathered fell on a newspaper placed on the roof of a house. The whole quantity which fell was about ten grains to the square foot. It should be remarked, however, that during the four days the dust seemed suspended in the air for several hours at a time, scarcely an appreciable quantity falling during these intervals. The Chinese call it *yellow sand*; it is an impalpable powder of that

color, and wholly unlike the dust which fell throughout this and the adjoining province of Kiángsú, March 15th, 1846. (See Journal of the Asiatic Society of Bengal, and Chinese Rep., Vol. XVII. page 521). It was observed at sea, at Hángchau, and at Sháng-lái. Whence did it originate? The opinion of the Chinese on this subject may, I think, be regarded as correct. They assert that it comes from Peking. We know that the sand of Sahara is sometimes elevated by whirlwinds into the upper currents of the air, and deposited in the Atlantic twelve hundred miles, sometimes directly opposite to the trade winds. Over against the vast alluvial Plain of Eastern Asia is the ocean of sand—the Desert of Gobi or Shamoh, extending from near the sea westerly 2,300 miles, and 3 to 400 broad—including the continuous sandy districts. Like its counterpart in Africa, it is subject to whirlwinds which raise its fine dust like the waves of the sea, and doubtless at times waft it into the upper currents of air, and transport it to distant regions. I have been informed by intelligent natives of Kiángsí and Honán, that the phenomenon occurs in those provinces also. Assuming the Mongolian steppes to be the source whence these showers descend, the amount of sand which is annually conveyed hither must be prodigious to cover such an extensive area. Regarded in a meteorological and in a geological point of view, these showers possess no small interest; but if my conjectures respecting the part which they play in the economy of nature be well founded, they are of higher interest to the agriculturists of this most densely populated region. I would premise the suggestion with the remark that the Chinese, who from remote antiquity have been close observers of everything pertaining to agriculture, all agree in asserting that a shower of dust indicates a particularly fruitful season. They, it is true, never refer to the dust as the *cause* of good harvests, but such invariably following its fall. The humus of this great alluvial tract is extremely compact, and to some extent is probably segregated and loosened by the sand of Gobi being scattered over its fields. Those two great rivers, with several smaller ones which drain the Plain, are ever bearing to the sea the lighter portions of the soil, and so tinging it as by its hue to give name to that part which laves these shores. These remarkable showers then are replenishing and diluting the soil which rains and rivers are ever impoverishing. It is not supposed that all the detritus which is conveyed to the sea is the sand which by these remarkable showers is brought from the sterile wastes of the North, but there can be no doubt that much of the matter of the Yellow Sea is from that source, and also that the sand acts favorably on the soil.

The extraordinary rains of the previous year, the injury to the crops and soil, and consequent famine, lead us to hope that the anticipations of the husbandmen may not be disappointed, whether the theory here propounded be correct or erroneous.

Ningpo, April 26th, 1850.

Note.—It has been ascertained by Ehrenberg that the dust or yellow sand which falls like rain on the Atlantic near the Cape de Verde Is., and is sometimes transported to Italy, and even the middle of Europe, consists of a multitude of silicious shelled microscopic animals. "Perhaps," says Humboldt, "many of them float for years in the upper strata of the atmosphere, until they are brought down by vertical currents, or in accompaniment with the superior current of the trade-winds, still susceptible of revivification, and multiplying their species by spontaneous division, in conformity with the particular laws of their organization." Further research may show too that the sand in the Chinese Plain contains animalculæ.—*Ed. Ch. Rep.*

ART. VI. *What I have seen in Shánghái: Protestant missions; the late Mrs. Wylie, Mr. Southwell, and Mr. Spalding; notices of each mission; distribution of alms; chaplaincy in Trinity church; Bethel flag; Chinese version of the N. Testament; article on Elohim and Thcos.*—Letter to the Editor by E. C. B.

MY DEAR SIR: To those details respecting Christian missions, published in your last volume, permit me now to add others, showing the progress and present condition of these benevolent institutions. Certain as I am that such information will be acceptable to every intelligent reader, no apology is offered for writing to you again on this subject. The more accurately we can describe the progress of revealed truth, the more will every good man admire this system of religion, the more highly appreciate its blessings, and the more zealous and steadfast we may expect him to be, in purpose and action, for its speedy and universal extension. Accurate information is essential for the successful prosecution of every enterprise, and especially is it so where great ends of a benevolent nature are to be attained. This principle, so generally acknowledged and acted upon, in commercial, political and scientific matters, is happily beginning to be equally recognized in the great scheme of promulgating true religion, the noblest and the greatest of all enterprises. Not to speak of other parts of the world yet to be blessed with true religion, look over these eighteen provinces of China Proper, and carefully estimate and sum up the grand total of men and means here most thoroughly and basely alienated from the service of Jehovah, the only true God, and prostituted to the service of those who,—in the emphatic language of inspi-

ration,—are no gods—but idols and demons? And how are all these, both men and means, to be reclaimed to their rightful allegiance? Here then, questions of great moment arise,—touching the eternal wellbeing of this whole nation. How can missionaries, coming into this field, best acquire the dialects of the people? How best collect auditors, and preach to them the gospel? What amount of labor shall be given to making a faithful version of the Scriptures in the language?

Some first principles, some leading questions, respecting the Chinese, their character and religion, must be better understood than they are at present, unless men will be content to beat the air and fight windmills. Take a single question, for example, and one quite in point: *Is it extremely doubtful, whether any Being, worshiped by the Chinese, is by them regarded as Divine?* This topic is alluded to merely to show how much need there still is for acquiring more accurate knowledge of what the Chinese are, and what are their systems of ethics.

Connected with the Protestant Missions in this city, are the following persons:

1. With the *London Missionary Society*, the Rev. Dr. and Mrs. Medhurst and one child; Doct. and Mrs. Lockhart and one child; the Rev. Mr. and Mrs. Milne and two children; the Rev. Mr. and Mrs. Muirhead; the Rev. Mr. Edkins; Mr. Wylie; and Miss Philip.

2. With the *American Episcopal Board*, the Rt.-Rev. Dr. and Mrs. Boone and three children; the Rev. Mr. and Mrs. Syle and one child; Miss Jones, and Miss Morse—the latter now absent on a visit in America.

3. With the (*English*) *Church Missionary Society*, the Rev. Mr. and Mrs. McClatchie and two children; and the Rev. Mr. and Mrs. Hobson and one child.

4. With the *American Baptist Southern Convention*, the Rev. Mr. and Mrs. Shuck and two children; the Rev. Mr. and Mrs. Percy; and the Rev. Mr. and Mrs. Yates and one child.

5. With the *American Seventh Day Baptist Missionary Society*, the Rev. Mr. and Mrs. Carpenter, and the Rev. Mr. and Mrs. Wardner and one child.

6. With the *American Methodist Episcopal Church*, the Rev. Mr. and Mrs. Taylor and one child, and the Rev. Mr. and Mrs. Jenkins and five children.

In connection with these six Protestant missions, the whole number of foreigners is fifty-six, viz. 17 gentlemen, 18 ladies, and 21 children.

Since last July the number connected with them has been reduced by the return to their homes of the Rev. Mr. and Mrs. Toby and of

Mrs. Southwell, and by the decease of the Rev. Messrs. Southwell and Spalding and Mrs. Wylie.

In the death of Mrs. Wylie the cause of missions lost one who had zealously and successfully toiled in the service of the good Shepherd: seven years she labored among the dark colored and dark minded descendants of Ham, searching after and gathering together and teaching little children, following the example and obeying the commands of that Great Teacher who himself, when on earth, showed his tenderest love to such little ones. "Her mission to Africa was the result of an ardent desire to do something in the Redeemer's kingdom among the perishing heathen; her previous career had been of a checkered character; the vicissitudes through which she had been called to pass, no doubt having done much to establish that decision and firmness of character for which, in later years, she was eminently distinguished; being deprived in infancy, of the tenderest of all earthly relations, she was, by her dying mother, committed to the special guardianship of a pastor, who has ever since taken a deep interest in her proceedings; her father also was removed while she was yet young; and being thus deprived of her most affectionate protectors, she was exposed more than is the common lot of children to the frowns of an unfeeling world. However, notwithstanding these disadvantages, the spiritual life early became developed in her, giving evidence of a renewed heart, and this was fostered by a large circle of pious relatives. Whilst she ever conceived the most humble thoughts of her own worth, she invariably and most unreservedly committed herself to the guidance of God. So strongly was that feeling of confidence in the divine Will impressed upon her heart, that she seems to have had no anxious thought for the future in this life, but to have been solely and most ardently desirous to be instrumental of advancing Christ's kingdom in the world. While in Africa her sufferings were not inconsiderable; her work was abundant; and some of those under her care gave satisfactory evidence of their conversion to God." Having been compelled by the war of 1845 to leave Caffreland, she returned to England; and, when opportunity offered, with the same zeal for the missionary work, she came to resume it among the more polished children of this land. Her love for the African was very ardent; had she lived to labor for the Chinese, her regard for them doubtless would have been the same. In the mysterious providence of God it was ordered otherwise. At the prospect of death she was calm, and with great resignation, committed her little babe and her afflicted husband to her Heavenly Father's care.

Mr. Southwell was regarded, by those who knew him best, as a man of rare attainments. No one could associate with him long, or listen even to a single one of his sermons, without being conscious of his charming spirit and powerful genius. He was deservedly much esteemed, much loved; and very high expectations were entertained regarding his future usefulness. To whatever he put his hand, his whole soul went with it; and neither was withdrawn till some lasting and favorable impression was made. With much gentleness there was blended great intensity of action. He worked with all his might. His mental labor was too much for his physical frame. Though my own personal acquaintance with him was not long nor very intimate, yet many opportunities were afforded me of seeing him and of knowing his character. I saw him in public and in private, in health and in sickness, in times of joy and in seasons of sorrow. Often there were cast over his mind gloomy shadows, softened usually by humble submission to the Divine will, but sometimes thickening to a darkness that was painful. It seemed, and I believe it was indeed so, that in his professional course, previously to coming to this country, he had injured his health by too hard and too long continued study, the effect of which left him ill prepared to endure this climate and sustain the fatigues of a missionary life. His mind, however, was fixed upon this enterprise; but his feeble frame was not equal to the demands made on it. He relaxed from study and sought recreation. Still firm health was wanting; and instead of regaining strength, and becoming acclimated, he grew weaker and was less able to withstand disease. Violent disease refused to yield to the most skillful and assiduous medical treatment, and in a few days it terminated fatally. During this last struggle, those leading traits of character already mentioned, were now still more prominently developed. It was my privilege to watch with him only a night or two before his death; his sufferings were extreme, and occasionally distressing doubts filled his mind. The alternations were strongly marked. At one time, heaven's joys seemed to fill his soul; then again all was darkness. Just after awaking from a little refreshing sleep, when the first rays of the morning sun shone into his room, he spoke a few words to me; and then, assuming a devotional attitude, he addressed himself to the throne of all grace in a strain most solemn and sublime. The scene is well described by those beautiful words of the Poet:—

The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of Heaven.

Mr. Spalding arrived in Shánghái, August 24th, 1847, and embarked for Hongkong, on board the *Coquette*, August 30th, 1849. His missionary course, therefore, was short. It was only during this and while sojourning in Shánghái, that I had the pleasure of knowing him; and having been my nearest neighbor, I saw him almost every day, and may perhaps be allowed to speak confidently respecting his missionary character and labors. A large share of common sense, sterling piety, and apparently a firm constitution, marked him out as one well fitted for missionary service. Though of humble pretensions, he knew how to choose and act for himself, and how to gain influence with and over others. Before coming to China, he had learned to perform the duties of the Christian pastor, and had, as he believed, been instrumental in leading some of those who attended on his ministry, to a faith in Christ. On arriving here, he at once marked out his course. One thousand characters of the language, and those in most common use among the people, he selected and committed to memory, having had them arranged into such sentences as were most needed in conversation. In a few weeks he began to go among the people and to converse with those he met. Steadily persevering in this course he daily increased the number of his familiar phrases, and extended the circle of his acquaintances, who soon looked upon him as their friend. In about a year, he commenced preaching. He had also a Bible class, composed principally of the poor of different ages, to whom were distributed the alms collected at the sacramental services in the mission to which he belonged. His audiences were respectable, both for numbers and character; and a few persons were regular in their attendance, and he constant in visiting them at their homes; he called them "his parishioners."

In this delightful course, his zeal and love for the people led him to presume too much on his robust constitution. In study and in preaching, he labored too hard, too many hours were daily occupied in poring over the written characters of the language. His public discourses, at this stage of his missionary labors, were too frequent and protracted. The tax on his strength, physical and mental, was too heavy. Though warned of his danger, he still labored on, till he was forbidden by his physician. A slight cold and cough had increased to what, even then, it was feared might be the incipient stages of consumption; medical treatment had little effect, and a voyage was determined on as the only course likely to afford relief. He embarked accordingly, as already stated, expecting, on reaching Hongkong, to proceed immediately to the United States.

Short as Mr. Spalding's course was, it resulted in manifest good. Some, I know, who heard him preach and who witnessed his deportment, were thereby favorably impressed. In his *conduct*, the Christian missionary was faithfully exemplified and to good effect. Of the few who formed his Bible class, and constantly listened to his preaching, one has publicly confessed Christ and joined himself to the Church of God.

Let these brief notices suffice; less I was unwilling to say; your limits, I suppose, will hardly allow me to add more concerning those who, having finished their course below, are now witnesses before the throne of God and the Lamb in the heavenly world.

The mission from the *Methodist Episcopal church South* was commenced in the autumn of 1848. Mr. Jenkins reached Shánghái in the spring of 1849. Both gentlemen have made such progress in the acquisition of the language, that they are able to preach in it. For residence, each has selected a site close on the south bank of the Yángking Páng, contiguous to the "Consular Grounds," and are now erecting houses thereon. A small chapel has been built for Mr. Taylor, and rooms to accommodate his family completed. Two native schools have also been collected, regarding which he has given me the following memoranda:—

"The first was opened about six months ago, and contains twenty pupils. It is situated not far without the North gate. The second has been in operation less than two months, and has sixteen pupils. It is in the midst of the thickly settled little neighborhood just across the Yángking Páng, north of my house, and scarce a stone's throw distant. I pay the teachers four dollars a month each for their services. The rent of one school-room is twelve hundred cash a month, and of the other eight hundred. Tuition, books, and stationery are furnished to all the scholars gratis, besides my paying a barber to shave their heads and their queues twice a month. The mode of instruction is precisely the same as in all other native schools, and the books used are also the same, with the addition of such Christian books as I put into their hands. On Sundays I require the latter to be studied exclusively. As yet the pupils have been confined to the Ten Commandments, the Lord's Prayer, and the Apostles' Creed, with explanations. Six or seven of the boys can repeat all these from memory, and their answers to my questions show that they have some correct ideas of what they learn. I must not omit to mention that there are five little girls among the number of pupils receiving instruction. As my new chapel is of convenient access from both schools, I require the teachers to assemble all the children and attend my regular Sabbath service, at the close of which, I catechise them on the Commandments and on simple points of Christian doctrine."

The Mission of the *Seventh Day Baptist* Missionary Society was commenced in June 1847, by Rev. S. Carpenter, who was joined by Mrs. C. and Rev. Mr. and Mrs. Wardner in August of the same year. The progress of their mission may be expressed in their own words.

"Hitherto their attention has been directed mainly to the study of the language; yet preaching has been regularly maintained since the first of January 1849, in a chapel connected with their residence. The attendance has been variable; for some months past it has increased. Their residence being within the walls of the city, although attended with some sacrifice of personal comfort, secures to them the acquaintance of many who otherwise might be inaccessible. In their walks in the country, the missionaries also often find opportunities of imparting instruction. Many and discouraging as are the obstructions to the success of their efforts, they have the satisfaction of believing that their incipient labors have not been in vain. A few have given evidence of faith in Christ; one has received baptism, and appears to be growing in grace and in the knowledge of our Lord and Savior Jesus Christ."

The mission from the *Southern Baptist Convention* has been reduced by the return to America of the Rev. Mr. and Mrs. Toby, and to Canton of two of the native assistants, and by the exclusion of one of the three converts baptized last year. But notwithstanding these things, the mission has continued its labors, extending its influence by preaching, by schools, and by the distribution of Christian books. It has two free day-schools one in the city near the South gate, numbering twenty-three pupils, and one over fifteen miles from it, having twenty-two pupils: among these there are a few girls. Near the school in the country, the mission is building a brick house, about 22 feet by 40, in gothic style, designed to be used as a chapel and school-house: it has two small rooms connected with it, so arranged as to afford a convenient temporary residence for a missionary. Residing there, in the midst of a dense population, and in connection with the school, the missionary will enjoy excellent opportunities for reaching the native families; preaching is maintained there.

Within the walls of this city the mission has two chapels: in the old one, situated on the south of the Chinghwáng Miáu, there is preaching three times each Lord's day, and once on each Tuesday and Friday, and occasionally at other times in the week, especially in the evening when the people, being at leisure, can be most numerously assembled. The new chapel, the most conspicuous object in Shánghái, is situated on the east side of the Chinghwáng Miáu; preaching twice each Lord's day and once on each other day in the week, the auditors averaging from 300 to 700. This new house, called *CHURCH CHAPEL*, or *Singhwai Táng*, was opened March 3d with appropriate services before a very large assembly. The funds for its erection (\$5,500) were collected by the Rev. Mr. Shuck among the Baptist churches in America.

The new church, built under the direction of the missionaries of the *English Church Missionary Society*, was dedicated January 4th, the Rev. Mr. McClatchie officiating, assisted by the Rt.-Rev. Bishop

Boone and the Rev. Mr. Syle. The following services are maintained by Mr. McClatchie. *Sunday*, at 10½ A. M. and 2½ P. M. preaching; between these hours, his day-school is assembled in the vestry and catechised: on *Monday*, a class, consisting of ten blind people, is instructed; on *Tuesday*, at 2½ P. M., services as Sunday; the same again on *Friday*; on *Wednesday*, a class of inquirers is examined and instructed; on *Thursday*, his school teacher, who is a candidate for baptism, is carefully instructed; the poor in considerable numbers are assembled on *Saturday*, and addressed by Mr. McClatchie and Mr. Hobson, and afterwards supplied with a small quantity of rice. This church is situated in the western part of the city, not far from the West gate; its name, *Yésú Táng*, 'Jesus' Church,' written in large capitals over the front door, indicating that the house is appropriated to the worship of Jesus, attracts attention, and induces people to enter.

The day-school connected with this church is small, and the attendance very irregular, a suspicion having gone abroad that the pupils are to be taken away from the country. Mr. Hobson has commenced a boarding-school in his own house, which at present contains only four pupils.

The labors of the mission of the *London Missionary Society* have been continued without any very material change, excepting the afflictive Providences to which allusion has already been made. Such afflictions are doubtless designed, while they teach us our frailty, to incite us to greater diligence and purer devotion. The Hospital under the care of Dr. Lockhart, has become more and more an object of interest, as the benevolent labors connected with it have been multiplied.

Public religious services are sustained by the Mission in the Hospital, in two chapels within, and one without the walls of the city. In this latter, the preaching is in the Fuhkien dialect. One of the chapels in the city has been fitted up this year on a site recently purchased for the Society, in a very eligible position on one of the main streets, and not far from the magistracy. In these two city chapels, as also in the Hospital, there are daily services, in which both Mr. Muirhead and Mr. Edkins take part with their senior brethren. The native church now numbers seven communicants, of whom five have been baptized in Shànghái, two of them recently. In his day-school, Mr. Muirhead has now twenty boys, and a small number of boarding scholars, a part of whom are girls under the care of Mrs. Muirhead. Mr. Wylie's time is occupied principally with the care of the mission press, as that of Dr. Medhurst and Mr. Milne is with the Chinese version of the New Testament.

The mission from the *American Episcopal Church* has received both affliction and blessing from the Lord's hand. In addition to the loss of Mr. Spalding, and the temporary absence of Miss Morse, the state of Bp. Boone's health has prevented him from sitting with the Committee of Delegates, and limited his preaching to occasional services in the school-house chapel. At Wángka Mòdà, consequent upon the death of Mr. Spalding and the opening of the new church, preaching has been discontinued, and the mission chapel there closed. The new church, called *Kituh Táng*, i. e. *Christ's Church*, was publicly dedicated on the first Sunday in January. The services on that occasion were conducted by Bp. Boone, assisted by the Rev. Messrs. Syle and McClatchie. Since that time, Mr. Syle has sustained them alone; he restricts his preaching to one occasion each week, at 3 o'clock Sunday afternoon, but gives systematic instruction almost daily; then on each Tuesday a class of candidates for baptism is assembled, and he converses with them one by one; so on Friday, a class of poor people, pensioners on the communion alms receive instruction; and so again on Sabbath morning, the pupils of a day-school, about twenty in number, together with the two abovenamed classes and others, are all brought together to hear the doctrines of the Bible, on which occasion the people in the neighborhood and those who may chance to be passing the church, are invited to attend. At specified hours daily Mr. Syle opens the vestry for whoever may wish to receive religious instruction.

The boarding-school of this mission, numbering forty-six boys and six girls—has been of late the scene of more than ordinary interest. The system of education is the same as that pursued formerly by Mr. Brown in the school of the Morrison Education Society in Hongkong. This is the only school in Shánghái in which the education of the pupils is conducted in both the English and Chinese languages. For many months past unusual seriousness has prevailed among the pupils, and has extended to other Chinese connected with the mission, the result of which has been a considerable increase in the number of native converts. The number of those admitted to the native church is now fifteen—teachers, pupils, servants, and others, among whom is the one already mentioned as having been a member of Mr. Spalding's Bible class. Nine of the fifteen were members of the school; of these two have died, both leaving behind them the most pleasing evidence of genuine faith in the Lord Jesus. Of this little company of believers, six came forward at the same time to make their public avowal of discipleship and faith in Christ. It was in the school-house chapel, and

one of the most solemn and impressive scenes I have ever witnessed. The oldest of the six is a teacher, about forty years of age; another is perhaps thirty, a servant woman of Mrs. Syle's; the others are pupils in the school. At my request, the following memoranda have been furnished me:—

“The eldest, Chung Cháng, who was baptized by the name of Wái Kiung, was among the first of our pupils. He was at the time the school was first organized, more than sixteen, and too old to enter it; but his entreaties prevailed on us to take him, and his father signed the required bond for ten years. His attention seems to have been first arrested by an observation of Bishop Boone, “that if one of their temples was on fire, the cats, rats, &c., could make their escape, but the wooden gods they worshiped must be burned, unless some one removed them, for they could not save themselves.” He thought this was very true, and it shook his faith in such helpless deities. The first change for the better, observed by us was after he had been in the school nearly two years—he and two other boys who slept in the same room with him had singing and prayer before retiring for the night. It could not be ascertained that he felt himself a sinner at this time, but he thought the foreign custom of praying to the true God a very good one. With the other two associated with him, we trust it was something more—they have both been disciples of our Lord more than a year. May we not also believe that God was even then leading Chung Cháng by a way he knew not. He was betrothed in childhood, and when the time of his marriage arrived he showed a tenderness of conscience about the ceremony being performed after idolatrous customs, and persuaded his parents to allow him to be married by Bishop Boone in the school chapel. About that time, there was evidently a conflict going on in his mind, but he had many temptations, and yielded to them—even the school became irksome to him, and he was anxious to leave and go into business; however, after remaining at home nearly two weeks he returned to his studies. Shortly after this there was much feeling shown by several of the scholars on the subject of religion, and he was among the first to acknowledge himself a sinner. He said he could not sleep at night when he thought how long he had read about Jesus dying on the cross to save sinners, and had not repented; he feared he might die and go to the place of everlasting trouble, and at last he determined no longer to harden his heart but be willing to bear reproach for Christ's sake.

“Yü Zung, or Ya Kwing, the next oldest, now seventeen, was also one of the first scholars and a very bad boy; indeed, almost up to the time of his conversion he showed very little amendment in his moral conduct, tho' there had been a gradual improvement in his studies. He gives no reason for the great change in him, but that he felt himself a sinner; his own words are “my heart felt so very dirty, and I pray to God to send his Holy Spirit to clean it, and I want to become a disciple of Jesus, because he was so good to die for sinners.” Now he says he is very happy, and as far as man can judge he gives evidence of the new birth; there is certainly a decided change in him.

“Fuh Sü, or Aloe, is naturally of an indolent disposition, and nothing striking with regard to his religious feelings is apparent—he has not been a bad boy, and his conviction of sin does not seem to have been at any time strong, but there is no reason to believe that he is not entirely sincere. His age is sixteen.

“Hiá Ding or Niáh Fung is the youngest of the four in years, but in intellect in advance of all. He is a decided character, and as far as can be discerned, likely to be stronger in the faith than any of the others. He dates his first religious impressions to witnessing the baptism of one of his mates last November, which he says made him feel that he too was a miserable sin-

ner, and nothing but God's almighty power could change his heart. His conviction of the heinousness of sin in God's sight is I think stronger than in the others, but long observation seems to justify the conclusion that the heathen generally suffer much less from a troubled conscience than convicted persons do in Christian lands. Niah Fung is not yet sixteen.

"These boys, with one of their teachers, and a woman servant of Mr. Syle, have been under careful and constant instruction from Bishop Boone for five months preparatory to receiving baptism, and he was often much gratified with the earnest and thoughtful attention they paid to the instruction they received."

During the past winter all the missionaries have taken part in the distribution of alms to the multitudes of poor and distressed people, who, coming hither from neighboring towns and hamlets, have thronged the streets of this city, where hundreds have died. In this distribution the missionaries have acted, principally, as almoners for the foreign community, who, with their usual liberality, have subscribed for this object. The full sum of these charities I do not know; they are not, I suppose, less than eight hundred dollars, if the subscriptions that have been taken up by the Romanists be included, who have shared in these benevolent works.

Since the sudden death of the late Rev. Mr. Lowder, the duties of the *chaplain in Trinity Church* have been performed, and very acceptably too I believe, by the Rev. Mr. Hobson of the English Church Missionary Society. This community is fortunate in having the services of one so faithful as Mr. Hobson; and no one can doubt his perfect willingness temporarily to occupy such a sphere of usefulness. It is to be hoped, however, that there will be no very long delay in securing the entire services of a successor to Mr. Lowder. The chaplaincy here is an important sphere, especially when viewed in connection with the increasing number of seamen coming to this port. Our friends at the South have done well in providing a chaplain and Bethel for the thousands of seamen annually visiting Whampoa. Ere long those coming to Shánghái may be equally numerous. No less than 137 sail entered this port last year. At present, as the shipping is contiguous to the town, and the number of foreign residents not very large, the chaplain here (if he have his whole time for this office) might often extend his services to seamen.

The *Bethel Flag* during the last month, has been repeatedly hoisted on board the "Horatio," and other ships in port; considerable numbers of seamen, too, have occasionally attended the services in the church.

The Committee of Delegates here employed on a *version of the New Testament in Chinese*—reached the end of that work on the 20th ult. A

review of the whole is now in progress; and it is understood that as the delegates proceed therein, copies of each book will be sent immediately to the missionaries at the other stations with a view to obtain criticisms and suggestions for further consideration. For translating Θεός and Πνεύμα there is still a tie in the votes of the delegates: for Θεός, one part preferring *shin* 神, and the other a transfer of the Hebrew term, which they write *Aloho* 阿羅訶; and for Πνεύμα, one part preferring *ling* 靈 and the other *shin* 神.

In your April number is an article "On the term proper to be employed in translating *Elohim* and *Theos* into Chinese," by a Missionary. The views advocated therein do not differ materially from those which have appeared in former papers on this difficult subject, but I wish to draw attention to the article, for the purpose of correcting what I believe to be an erroneous statement on page 203, viz., that *Shin* was not regarded by Dr. Morrison as an adequate term for translating *Elohim* and *Theos*. This statement is put forth with some reserve by the writer as what "seems to have been." By others however, it is boldly affirmed that both Morrison and Milne *discovered*, towards the end of their career, the inadequacy of the old term, and resorted to *various modifications of the same* in order to express what they thought was included in the original words. I have sought in vain for any such statement as this, or any facts warranting it, in Dr. Morrison's own writings. It is contrary to repeated declarations I often heard from his own lips during the last four years of his life; and moreover I have documentary evidence that he did regard *shin*, and it alone, as an adequate translation of the words in question. Up to the very day of his death, he never, for one moment, that I am aware of, doubted the correctness of his translation of Θεός. That some called it in question, he did not complain; but that others, and those too who were in no better circumstances than himself to judge correctly in this matter, sought to bring it into discredit, was to him (and not to him alone) a cause of sorrow.

During the long interval between his arrival in Canton, September 7th, 1807, and the day of his death, August 1st, 1834, Dr. Morrison enjoyed excellent advantages for acquiring an accurate knowledge of both the language and opinions of the Chinese—advantages such as few of his successors have yet enjoyed. His Chinese library was large and well selected; his reading in native literature, extensive and thorough; his assistants in the language were men of no mean abilities; his intercourse with the common people constant; and often he was brought into contact with men of high literary attainments, as

was especially the case while on his journey from Peking to Canton. He was always a careful observer, and independent thinker; few men expressed their sentiments more freely, or in plainer terms than he; and for their sentiments, their learning, and their piety, few missionaries have enjoyed a better reputation. His opinion on this question, supported as it is by those two able translators, the Rev. Drs. Milne and Marshman, is worthy of high consideration. In his *Domestic Instructor*, I know he used a variety of terms to designate our adorable Creator. So did the inspired writers; True God, Most High God, Possessor of heaven and earth, King of kings, blessed and only Potentate, etc., were terms used by them. The writers of the New Testament used θεός to designate other beings beside Jehovah; and so in the Old Testament, the inspired penmen have applied the name אֱלֹהִים to idols, to men, and to the ghost of a dead man, a *mere spirit*: but all this, in their estimation did not render the term inadequate for other and higher purposes. Thus Dr. Morrison reasoned; did his own practice, his "experience" clash with this? I rather think it did not; and since Dr. Morrison's day, it so happens that many have reasoned and acted in the same way,—not "because" he did thus, but because they believed this reasoning and acting to be correct. So it is, at present, with a very large number of missionaries, and I am among that number. I am very glad this writer has published his views; and they will, I trust, be candidly and thoroughly read, and if found to be correct, be firmly maintained by every one. If any people ever had "gods many," it is undeniably so with the Chinese.

In the hope expressed on page 185, 'that contending parties may be led to see and feel as one man on this subject,'—I heartily join. Under any circumstances, the translation of the inspired volume is a work of difficulty. 'For a weak erring mortal,' says an eloquent writer, 'to propose to himself to furnish, in another language, an exact representation of all that Jehovah has revealed for the instruction of mankind—nothing adding, nothing abating, nothing discoloring—is a task of most appalling magnitude.' Nowhere else in all the world, if we consider the circumstances of the case, especially the difficulties of the language, and the multitudes to whom the Bible is to be given,—is the work so appalling as here. Nevertheless it is a work that must be done; all difficulties must be overcome or removed. When the convention to form the constitution of the United States, after long debates, found itself unable to proceed, you doubtless remember what that suggestion was, which is believed to have brought relief in that emergency. So in this case; I firmly believe that prayer to Almighty God

will bring relief. He giveth understanding. With his blessing, the truth will be "seen and felt," and the right way, the right word be chosen.

On the difficulties of translating *Elohim* and *Theos*, it were easy to enter and to write at great length. That there is a right way, a manifestly true method, attainable in this case, I hold to be undeniable. I do not believe that a large body of intelligent men, such as are now engaged in our Chinese missions, will be doomed to perpetual doubt and conflict about matters of this sort. If the views I have held for years past, and still hold, be erroneous, I believe they will be corrected; but sustained and made to triumph if they are in accordance with truth. Every missionary will, I trust, investigate the question for himself and form his own opinions. That they may do this faithfully, and with the guidance of Divine wisdom, is the ardent wish of your's very sincerely,
Sháughái, May 1st, 1850. E. C. BRIDGMAN.

ART. VII. *Journal of Occurrences; epidemic at Canton; H. E. governor Sü; arrival of the governor of Macao; canonization of the late Empress Dowager; Gov. Bonham's visit to Sháughái; emigration of Chinese to America.*

THE epidemic, of which mention was made in the last number, has nearly disappeared, its cessation caused, as hundreds and thousands of this superstitious people believe, by the celebration of the festival of dragon-boats with unusual devotion. This disease has in many places in this region exhibited many of the symptoms of the yellow fever which prevailed in Hongkong in 1843, in some cases carrying off the victim in two days; no foreigner in Canton has been attacked, but hundreds of natives have died. The festival of dragon-boats, which occurred on the 14th inst. was prolonged for four days, and more than a hundred boats appeared on the river, penetrating in every creek and canal, beating drums and waving flags, in order to dissipate the noxious distempers. It is a melancholy spectacle to see the mercy of God in removing a severe sickness thus made an occasion of honoring devils. Truly this people is "alienated from the life of God through the ignorance that is in them, because of the hardness of their heart;" and we can but express the wish that they may soon be taught better.

H. E. Gov. Sü has been ordered by his imperial master to remain at his post in Canton, in order to manage the important concerns of the frontier. He applied, as is the usage, to be allowed to pay his respects at court in person to the new emperor. The lieutenant-general of the Manchu garrison, Oruntai, has left for Peking; and a few days since a special messenger, dispatched by the Manchu commandant to the capital, returned to Canton, having lost his dispatches and about two thousand dollars' worth of baggage by the upsetting of his boat in crossing the Poyang lake.

The new governor of Macao and its dependencies, arrived in the Portuguese man-of-war Dom João I^o, 22 guns, Capt. Guimaraens, on the 2th ult. His appointment has been announced in a Decree published in the Bolctim do Governo:—

The Governor of the Province of Macao, Timor, and Solor, Joaõ Maria Ferreira do Amaral, Captain in the Royal Navy, having been atrociously assassinated by Chinese subjects, and it being necessary to fill up the vacancy promptly by a person whose zeal, intelligence, and firmness may guaranty the preservation of the establishment of Macao in the difficult situation in which it was placed by the death of that worthy officer, and who may secure the permanence and stability of the measures adopted by him: We are pleased to nominate to the aforesaid office of Governor of the Province of Macao, Timor, and Solor, Pedro Alexandrino da Cunha, Captain in the Royal Navy, in the hope that in the exercise of this important commission he will justify the trust which We have reposed in him. The Viscount de Castelloens, Minister and Secretary of State for the affairs of the Marine and Colonies will see this Decree carried into effect.

Palacc das Necessidades, 2d November, 1849 THE QUEEN.
—China Mail. THE VISCOUNT DE CASTELLOENS.

A frigate, the D. Maria II^a, 32 guns, Capt. Silva, also reached Macao on the 3d inst. bringing part of the land force designed for the protection of the settlement. There is a third vessel of war on the way, and when she arrives we suppose the programme of proceedings on the part of the Portuguese government will be made public. Since the lamentable tragedy of last August, the settlement has been quiet, but the business which formerly thronged its streets has not returned, nor is there at present much probability of Macao rising to its former importance and traffic.

The late Empress-dowager has been canonized—or, what amounts to the same thing in China,—her tablet has been placed in the hall of imperial ancestors, and she is henceforth to receive the same homage as the departed emperors. An imperial edict was issued April 13th, couched in the most fulsome and recondite style of the Hânlin doctors, announcing her apotheosis, and describing her character and virtues. Her name in the Ancestral Hall is *Hiau-ho-kung-tsz-kang-yü-ngün-ching ying-tien-hishing Jui hwáng-hau* 孝和恭慈康豫安成應天熙聖睿皇后 or the Filial-harmonious-reverent-affectionate-healthy-cheerful-placid-accomplished-Heavenly-conferred-prosperous-holy Empress of Kiaking. The document is written in such a labored style, that we venture to say not more than one in ten thousand of the people can understand it. Throughout the paper Her Majesty's name is placed on an equality with Heaven, and one step above the emperor who issues it.

H. E. Gov. Bonham left Hongkong for Shánghái in the P. & O. Co.'s steamer Lady Mary Wood, April 27th; H. B. M. steamer Reynard has been dispatched from Shánghái to the mouth of the Pei ho and Tientsin with a communication for H. M. Hienfung; Walter H. Medhurst Jr. Esq., the interpreter to the Shánghái consulate, is the bearer of the dispatch. The object of this mission has greatly interested the provincial authorities at Canton.

The emigration of coolies for working on the plantations in Peru has lately attracted some notice. Already several hundreds have been engaged, collected chiefly in the vicinity of Cumsingmoon, who have been sent to Lima, and the demand for them is extending. Almost none of the men take their families. Nearly a thousand Chinese have, we are told, found their way to California, where they have formed themselves into an association similar to those made by them in the Straits Settlements, and engaged an American lawyer to attend to their interests. The emigration of Chinese to the western coasts of America is likely to increase during the coming years.





